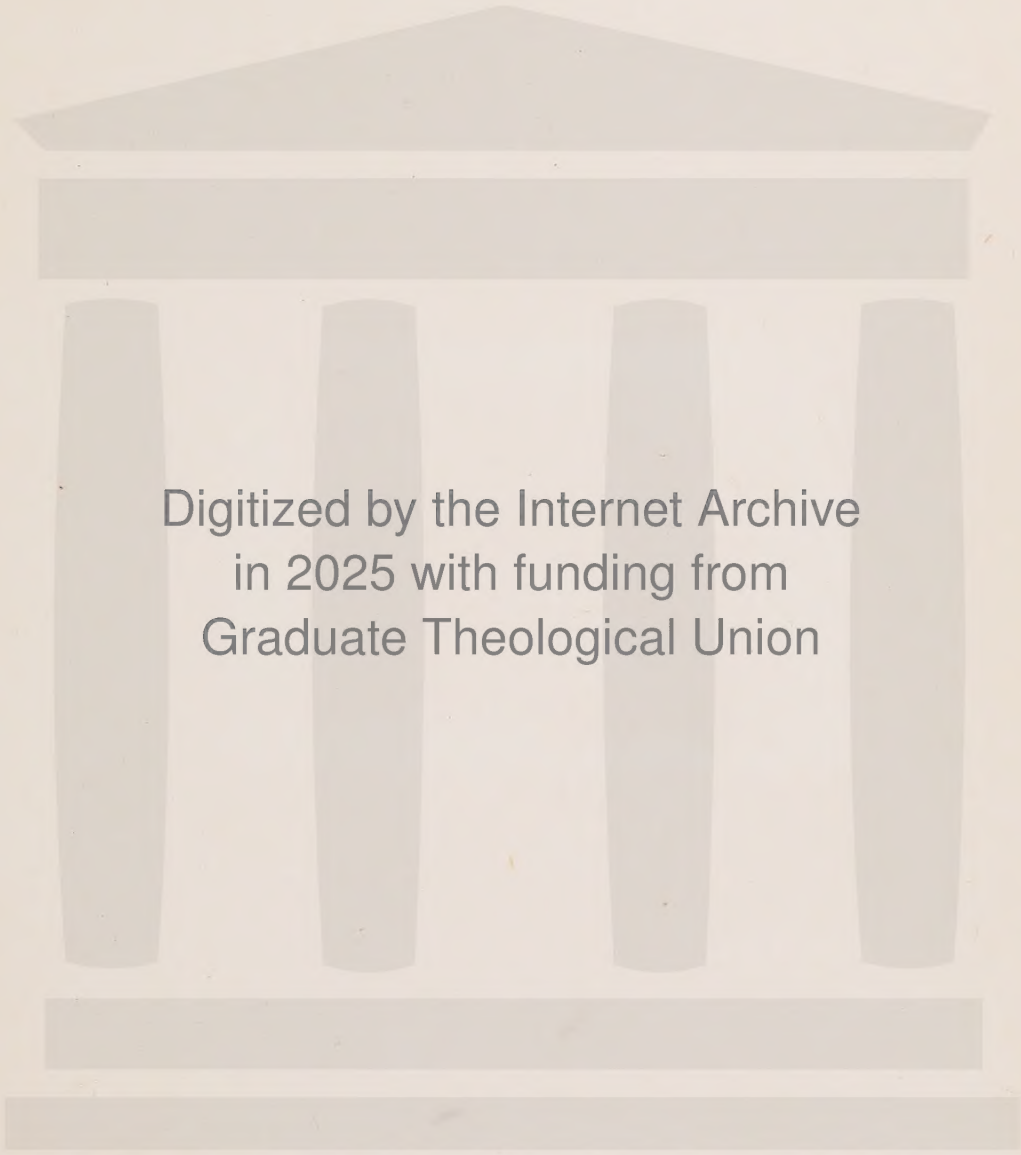
CHRISTIAN EDUCATION IN RURAL AMERICA

Bertram Erwin Simmons



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by

Bertram Erwin Simmons

Submitted in Partial Fulfillment of the Requirements for the Degree of Bachelor of Divinity, May 15, 1944.

Church Divinity School of the Pacific, Berkeley 4, California.

Signed: Randolph C. Miller Advisor

Henry H. Shires Dean

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CHRISTIAN EDUCATION IN RURAL AMERICA

TABLE OF CONTENTS

	Page
PREFACE	1.
CHAPTER I. INTRODUCTION.	2.
CHAPTER II. METHODS.	14.
CHAPTER III. MATERIAL FOR THE VACATION BIBLE SCHOOL, AND THE SUNDAY CHURCH SCHOOL IN RURAL AMERICA	28.
CHAPTER IV. PROGRAM OF THE DAILY VACATION CHURCH SCHOOL.	49.
CHAPTER V. PROGRAM OF THE SUNDAY CHURCH SCHOOL.	70.
CHAPTER VI. CONCLUSION.	81.
APPENDIX OF HELPS.	87.

CHRISTIAN EDUCATION IN RURAL AMERICA

OUTLINE

PREFACE

CHAPTER I. INTRODUCTION.

- A. Scope of the Thesis.
- B. The Importance of the rural field.
- C. Emphasis on interdenominationalism, rather than denominationalism.
- D. The Episcopal Church is mainly urban.

CHAPTER II. METHODS.

- A. Establishment of Vacation Church Schools First.
  - 1. Reason--much of rural America has had no religious training--and it is too much to expect them to take to the idea at first of Church Schools on Sunday.
- B. Survey of areas.
  - 1. Consultation with other denominational leaders about field.
  - 2. House to house calling, not as representing one denomination, but as an interested Christian.
  - 3. Calling important duty each year, if not oftener.
  - 4. Sample, record to be kept.
- C. Meeting places--schools, vacant buildings, or perhaps churches.
  - 1. Permission should be obtained before making announcement of school.
- D. Age group of minor importance.
  - 1. Emphasis should be placed at first on children of pre-high school age.
- E. Establishment of Sunday Church Schools.
  - 1. Simple beginnings.

CHAPTER III. MATERIALS FOR THE VACATION BIBLE SCHOOL, AND THE SUNDAY CHURCH SCHOOL IN RURAL AMERICA.

- A. Introduction.
  - 1. Objectives of Christian Education.
- B. Materials from the home.
  - 1. Materials brought from the home give the children a feeling of contributing to the school. It becomes their school.

C. Materials from the handwork of the children.
   1. Children make things for their school. This leads to the introduction of aids to worship. Children may make altar, flower vases, cross, reredos, pictures, prayer desks.

D. Materials from church headquarters, especially lesson material.
   1. Methods of teachings.
   2. Use all denominations, so that there will be the feeling of non sectarian.

CHAPTER IV. PROGRAM OF THE DAILY VACATION CHURCH SCHOOL.

A. Worship.
   1. Description.
   2. Simple.
   3. Cooperative--between teacher and pupils.
   4. One of the objectives might be, service written by tbe children.
   5. Samples.

B. Bible Lessons.

   1. Simple Bible stories at first.
   2. History.
   3. Bible dramatization.

C. Handwork.
   1. Woodwork.
   2. Puppetry.
   3. Pagaents.
   4. Work in connection with Bible Lessons.

D. Recreation.
   1. Folk games and dances.
   2. Songs.
   3. Importance of instilling group feeling.
   4. Hints for play leaders.

E. Offering.
   1. Voluntary.
   2. Methods of taking the offering.

F. Closing programs.
   1. Daily program.
   2. School closing program.
   3. Refreshments.

CHAPTER V. PROGRAM OF THE SUNDAY CHURCH SCHOOL.

A. Introduction

B. Worship.
1. Simple, more emphasis put on worship than at the weekday school.
2. Cooperative--between teacher and pupils.
3. More formal.
4. Sample

C. Bible.
1. Bible Reading.
2. Psalms.

D. Lesson.
1. Much simplier than that used in city schools.
2. Connection between the Bible and the lesson.
3. Simplier handwork.

E. Offering.

F. Closing.
1. Hymns and prayers.
2. Distribution of papers.

CHAPTER VI. CONCLUSION.

A. Excerpts from an address by Bishop Green.

B. Author's remarks.

APPENDIX OF HELPS.

A. Lessons.

B. Handwork.

C. Visual Aids.

D. Stories and Poems.

E. Hymns and Songs.

F. Prayers.

G. Games.

Preface

A large proportion of our church work might be classified as rural, and thus all of us should be tremendously interested in the rural Church. It is well, therefore, to know how rural life has been transformed, how farming has been revolutionized and machinery is displacing men, so that today we have a new kind of country life. The isolation of the years gone by has been overcome through improved modes of transportation and methods of communication. Country people are changing. One of our chief problems in this respect is due to the fact that over 43 percent of our native farmers are tenants, and tenancy has always created one of the great problems of the country Church.

All of these changes in rural life make it hard for the country Church to survive, because the rural Church has not adapted itself to the changing rural life. The rural Church must be adapted to the changing rural life; it must be brought back to its former place in country life and made to serve the present age. The rural Church must be geared into the changed life and thoughts and needs of post-war America. "The old line Orthodox Churches (including our own) face a crisis in their affairs today. The test is in the rural field (town and country)". [1.]

Go through rural America and ask those who economically

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1. Bartlett, Bishop Frederick B., Domestic Missions. Paper delivered before the National Council, N.Y., Oct, 1938.

are constantly on the verge of poverty why they are turning from the older churches. Invariably they answer: "We do not have clothes good enough to wear to that church", or they bluntly state that "there is no religion" in that church, meaning that they are incapable of appreciating what they find there.

The trouble is that there are millions unreachable in our rural areas under the present method of evangelization.

We shall fail in our mission to a large section of our church unless we train men and women for their vocation of rural leadership. There is a great need for a different training for leadership in the rural field. Fifty percent of the American people are unchurched. They are not indifferent to the message of the Christian gospel, but they are outside of its influence because the Church has not been able to reach out from its crowded centers to carry the gospel of Christ to the people in the remote sections of our country. We are missing golden opportunities to make a conspicuous contribution to the building of a Christian nation, and we face a declining membership unless we plan now to meet the needs of the neglected and disadvantaged.

It is the purpose of this thesis to present the why, how, and when of a program to bring the Christian beliefs to that large group of Americans in the rural field, especially those who live in the isolated, out-of-the-way places which dot the area of our western states. This thesis is directed to those who would work with the trapper, the miner, the stock raiser who inhabit the small valleys of thousands of creeks out of sight from the paved highways in the great area of the "old West".

Chapter I

Introduction

A. Scope of the Thesis.

B. The importance of the rural field.

C. Emphasis on interdenominationalism, rather than denominationalism.

D. The Episcopal Church is mainly urban.

CHAPTER I.

Introduction

A. Scope of the Thesis.

This thesis "Christian Education in Rural America", will deal mainly with what we shall call "rural areas" to distinguish it from rural towns. Rural America includes that part of our country which is rural, and also the towns having less than 2500 population. We must recognize at the beginning that rural America present problems far different from those in the city or urban regions of the United States. And just as there are differences between the urban and the rural sections, so there are differences between rural town sections, and the rural area sections. In using the term "rural area" I am speaking of that section of America which is devoted mainly to sheep raising, cattle raising, mining, and that section which is given over in large measure to the National Forests. These rural areas are found in the western part of our country. The states of Montana, Wyoming, Idaho, Utah, Nevada, Arizona and New Mexico contain large sections of rural areas, and the other western states also contribute in a lesser degree.

We must distinguish in these western states between a rural field including rural towns, and rural areas because many of these rural areas have no rural town in connection with them. The "circuit rider" is still able to do his job here in the West as he did years ago in large sections of the middle West.

This thesis is not an attempt to give statistics that would

prove we should be concerned with these Americans of the "rural areas", but it is an attempt to point a way in which we can give them a touch of the message of our Saviour. Many parts of this thesis have no great authorities to back them up, but is the result of the experiences of the author over a period of several years. This is expecially true of chapters III and IV. It is his hope that this paper may arouse some people to undertake something extra, something outside their "call", as happened to him a few years ago.

B. The Importance of the Rural Field.

Rural America is that part of our country which is agricultural, or closely allied to the soil. The rural population consists of farmers, farm employers, and dwellers in towns of 2500 people or less.

The farm population in 1937 was 31,729,000. If to the farm population there is added the 23,662,000 people in towns and villages under 2500, there is a rural population of between fifty-five and fifty-six millions, or forty-four percent of the population of the country.

The mere fact that only seventeen percent of the communicants of the Protestant Episcopal Church are found in this vast rural population should fill us with concern. Years ago in one of the southern states, eighty percent of the population belonged to the Church. At the present time the ratio of communicants to population is one to twenty in the cities of the state and one to fifty in the rural section.

For many years there has been a steady migration from the

rural areas to the cities, but we must not think this means that we can forget the rural areas. If the city churches are to maintain themselves and continue to supply the resources for missionary work, then it becomes important that we strengthen the work of the Church in those sections of the country from which this increase of membership must come.

When we consider the question of employment we can see an additional reason for stressing the work of the Church in rural districts. In 1870 fifty-four percent of all gainfully employed were engaged in agriculture. In 1930, the proportion had dropped to 21 percent. It is estimated that three-fifths of the rural population are unchurched and that fully one-half of the children are receiving no religious education. And yet these people are at the source of population and constitute the largest factor in the future growth of the country. Church leaders are beginning to realize that unless the young people come under the influence of the Church before migration to the cities, there is small likelihood that they will be brought to baptism and confirmation after they become immersed in the distractions of city life.

The Church, naturally, began in this country with a distinctly agarian character. Our baptized members, our vestrymen, and wardens were, in the main, farmers or small town dwellers. Very few of the many churches built during the period of our planting and nurture by the Society for the Propagation of the Gospel were in the larger centers of population. They were located in the country at strategic points, and served the rural population. The trend, however,

was towards the cities. The Church followed the line of least resistance and paved the way for our present overwhelming urban emphasis. Both city and country are important and neither should be neglected, but our fault has been that we turned our attention largely to the cities, and left the country area to shift for itself.

The reason for our attitude toward the rural area in those early pioneer days may be linked very closely to our system of church government. Our Diocesan system stood in the way, and there was no plan of adjustment. We stood by a rigid system waiting for dioceses to be organized and ask for a bishop whom they should elect and support. Fortunately, the plan of domestic missionary districts and domestic missionary bishops altered the whole situation. From 1835 on, the Episcopal Church was free to develop the country and engage in a comprehensive rural work.

Meanwhile, however, we had assumed urban character. Our city parishes in the northeastern part of the United States engaged the attention of their communicants. They grew steadly stronger, so that it was far beyond the ability of the country churches to keep pace with them. The result is that today we are an urban Church.

There are two kinds of rural work, and the methods differ in each. One is in the more thickly setted and more easily cultivated areas where city influence is felt and where larger numbers may be gathered together in the rural church. Country missions and small town churches are in need of sympathetic assistance. The numbers who attend are few, services are often

at intervals of two weeks or more, and frequently irregular. Parish house facilities are rare, and Church School teaching in the hands of willing but untrained teachers. The attraction of such a Church does not remotely compare with that of the well-organized city parish.

There is another kind of rural work quite different in character and requiring different methods. It is not in easily tillable areas, it is far removed from centers of population, and it has a character of its own. Its environment is the sage brush waste and the desert. It is in mountain areas and on the endless plains. It is a ministry to pitifully small groups of people who are not permanently located. It includes the isolated and the unchurched. It is discouraging work of a most difficult kind, requiring in missionaries the maximum of faith and courage, and its results are not reflected in encouraging statistics. It is with this group that this thesis is chiefly concerned.

Sometimes it is ministry to communicants who otherwise would be cut off from the services and sacraments, and sometimes it is the bringing of the message of Christ to the unchurched. And always, as in all kinds of rural work, it is the finest and most effective Christian strategy. For whether it increases rural communicant strength or not, there will always be a population movement from the country to the city. We cannot add to the strength of the Church in the country by making converts in the city, but we can strengthen the Church in the city, in the state, and in the nation, by making converts and strengthening the spiritual life of the people in the rural areas.

The so-called rural problem--it is better to think of it as an opportunity--was first seen as distinct from urban work in the dioceses. Efforts to bring the strength of the Church to bear upon the country were early made in the Diocese of Pennsylvania through associate country missions centering in strong rural parishes. Many of the missionary districts in the western United States apply a large part of their appropriation from the National Council to effective though difficult rural work.

The entire Church, through its General Convention, became definitely conscious of its rural opportunities in 1928, when, at the General Convention in Washington, a joint commission consisting of five bishops, five presbyters, and five laymen, was appointed to foster the Church's work in village and country life.

One of the constant drawbacks to rural work has been in the fact that most of the clergy assigned to this work are not chosen primarily because of their special qualifications for this task. Special training, with some knowledge of rural and farm people, and even agriculture, is necessary.

The Episcopal Church, through these commissions and committees in our National, Provincial, and Diocesan offices, is gradually ridding itself of the idea that it is a city Church. It has become a church having a national character.

C. Emphasis on Interdenominationalism rather than Denominationalism. [2]

In the matter of Christian Education in that section of rural America which I have chosen as the subject of this thesis, it seems better that we first of all emphasis education along interdenominational lines for the reasons which I will outline.

There are a number of differences between urbar and rural religion, all of which would tell us that interdenominational or unsectarian work at first would be more satisfactory. First of all, it is to be noted that the country is overwhelmingly Protestant, whereas the city is largely Roman Catholic. This is due, not primarily to any differentiating influence of environment, but rather, to historical causes and the effects of occupations. It is a fact of history that the pioneering of America was a Protestant movement. The great stretches of the hinterland were naturally filled up by emigrants from the original Protestant colonies along the seaboard while the rise of cities called people from the countries of Europe that were mainly Roman Catholic. I think we may account for it too on the ground that country life is particularly congenial to the Protestant spirit.

Moreover, rural Protestantism has been predominantly of the evangelical type. Creed, not cult, has been uppermost in its worship. Liturgy has not made strong appeal to a people whose conduct in every other respect has necessarily been unceremonious and informal.

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2. Sims, Newell L., Elements of Rural Sociology Thos. Y Crowell Co., New York, 1937. PP. 507-512.

A second characteristic of rural religion has been its Puritanic quality. The self-denial and rigorous discipline called for on the farm are reflected in religious faith and practice.

In the third place, it may be said that rural religion tends to be highly emotional. The emotional revival has its stronghold in country districts today, and the fruits of such religion are seen in a crop of queer movements and sects that have arisen and continue to spring forth in one form or another from the rural soil. Among them are to be counted Spiritualism, Millerism, Perfectionism, the Anti-Masonic Craze, the "Holy Rollers" and the Ku Klux Klanism.

Ultra-conservatism may be put down as a fourth characteristic of rural religion. The fundamental tenets of traditional orthodoxy are tenaciously upheld by the rank and file of rural Christendom. There has been plenty of deviation from conventional modes of religious expression as we have already shown, but this has almost always meant only variation within the limits of traditional theological orthodoxy. Influenced by the environment about them, theirs is a static rather than a dynamic type of mental behavior. The country church of today must be first of all an interdenominational church, or we might say nonsectarian, if it is to meet the needs of the people. I say this because the needs to which the country church is called to minister are emphatically no longer altogether personal: they are also communal. Economic prosperity, wholesome recreation, general education and intelligence, sound minds and bodies for all in the community,

are needed in order that the individual may be morally whole and religiously sane. So the country church must devote itself to social service as well as worship. It must teach as well as preach, minister to the welfare of the community as well as to the redemption of individuals.

The country church's mission is to furnish encouragement and inspiration, to rally the people to their support and promote organization. Concretely, it should be back of every well-conceived educational and school project, in league with the health board, the Red Cross, the Y.M.C.A., the Boy Scouts, the Girl Scouts, and Cooperative Associations, and whatever other agency or movement there may be at work. Along with this backing of community enterprises, there remains for the country church its peculiar function of ever keeping alive the ideal of the Kingdom of God in the hearts of the people.

D. The Episcopal Church mainly urban.

"Although the Episcopal Church has its record of strong pioneers and prophetic leaders proclaiming and demonstrating the importance of ministering more adequately to rural folk, the Church as whole has been slow to see the strategic importance of town and country work in the life of the whole Church, the nation, and the world. A few dioceses have consistently recognized the importance of God's "back pastures," a few bishops, priests and lay-workers, both men and women, have given years of devoted and effective ministry to rural folk. Citations could readily be made of persons and places bearing witness to the fruitfulness of aggressive, persistent rural work. Such local instances of strong work cannot offset

the plain fact that on the whole the Episcopal Church has not seen that the rural areas of the nation are "fields white unto the harvest", calling for our utmost missionary effort. On this point we need only to remind ourselves that more than eighty-five percent of our communicants are in urban parishes, leaving less than fifteen percent of our members, in the rural sections. To give these percentages relevance we need to know that the population of the nation is approximately evenly divided as to rural or urban classification. Thus in the approximately sixty-five millions of persons composing one-half of the population called rural America, we obtain less than fifteen percent of our Communicant strength." [3].

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3. Samuelson, Rev. Clifford L., Sec., Report of the Joint Commission on Rural Work to the General Convention, 1943.

Chapter II

Methods

A. Establishment of Vacation Church Schools first.
   1. Reason--much of rural America has had no religious training--and it is too much to expect them to take to the idea at first of Church Schools on Sunday.

B. Survey of areas.
   1. Consultation with other denominational leaders about field.
   2. House to house calling, not as representing one denomination, but as an interested Christian.
   3. Calling important duty each year, if not oftener.
   4. Sample--record to be kept.

C. Meeting places--schools, vacant buildings, or perhaps churches.
   1. Permission should be obtained before making announcement of school.

D. Age group of minor importance.
   1. Emphasis should be placed at first on children of pre-High School age.

E. Establishment of Sunday Church Schools.
   1. Simple beginnings.

Chapter II

Methods

A. Establishment of Vacation Church Schools.

It is my firm belief that the Vacation Church School should be first established in our rural areas, rather than the Sunday Church School because much of rural America has had no religious training and it is too much to expect that they will take to the Sunday sessions as easily and as whole-heartedly as they will take to the Vacation School. This is not to say, however, that we should forget the Sunday sessions, but they will come later when the rural child has been endoctrinated with the idea of church and of religion.

The task of Christian Education in rural areas is a stupendous one according to Mark A. Dawber, secretary of the Home Missions Council. He says:

> "This is particulary true in the undeveloped areas, in the mountains of Kentucky, the cut-over timberlands of Northern Wisconsin and Michigan, the migrant fields, the mining, poor tenant farmer and share-cropper sections of the depleted agricultural regions.
>
> "In the cut-over timber country is is estimated that there are 80,000 persons who are without church or ministry, and another 200,000 who are receiving very meager religious service. Thirty thousand hamlets are without religious guidance and teaching by persons trained to do this kind of work. The magnitude of this problem is increased when we realize that one-half of our rural youth will migrate to the city. In the average rural community not more than twenty-five percent of the children and young people who are registered in the grade and high schools are reached by organized activities of the church and church school.
>
> "One of the greatest needs in home missions lies in the field of Christian Education, and the one activity most easily established and that gives maximum results, is the vacation church school. If it were possible to

> establish vacation church schools of several weeks' duration in all the undeveloped areas of the country, we would come more nearly making America Christian during the next decade than by all other religious ministries that are in operation.
>
> "Religious Education for the rural church must be somewhat indigenous with the soil and must be the outgrowth of the search to find God, in the joys and sorrows of rural experience. Trees, grass, flowers, bees and birds, the animals on the farm, the hills and the brooks--these are the resources for the purpose of religious ministry with all children." 1.

There was once a common belief that vacation church schools were impractical in rural communities.

Some objectors took the position that leadership, equipment, and money were not available. Others claimed that there were not enough children in any one rural community to justify the necessary labor to operate vacation church schools. These attitudes have changed rapidly and vacation church schools are now regarded as one of the most important factors in building a whrthwhile program with children and youth in rural areas. Possibly more than one-half of the vacation church schools of America are now being held in rural communities, including both the open country and villages.

There are some rural sections in America where for a long time to come they will have to have considerable outside leadership for summer service. As temporary as this service is, it can have great value and should be extended. A "fotched on" leader who wins the confidence of Kentucky mountain children and parents, can make a difference in people's lives, and this is equally true in other sections of our country.

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1. Blair, W. Dyer, The New Vacation Church School. Harper and Brothers, New York, 1939. PP 256-257.

Continuity of leadership and a growing permanency of program, however, is desirable wherever steps can be taken in this direction. In some rural communities the vacation church school is becoming a part of the total children's program, which is a part of the total church program, which is a part of the total community life.

B. Surveys of areas.

From Miss Mary Skinner who has had long service with vacation church schools come these suggestions.

> "Before going into the community it is desirable to learn a great deal in advance about the community to which you are going. The prevailing occupation of the people of the community, farming, mining, or migrant will enable the visiting leader to identify himself in imagination with the life of the people. Consultation with persons who have been there before; with ministers who have worked in the community; with county agricultural and home demonstration agents; county health service.
>
> "The visiting leader can increase the effectiveness of his work by friendly home visiting, informal discussions with parents in their homes, in neighborhood groups, or in planned parents' meetings. He should discover the resources of the community, such as library service, visiting nurse or health service, leaders with special ability in music, games, parents' education, places for picnics, outings, buildings in which religious services can be held." [2].

The leader should consult with the leaders of other denominations about the area, making inquiry as to the general religious background of the people. In many rural areas, especially in the mountain areas, it will be found that there is little religious background of any kind unless it be of the "holiness" type.

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2. Blair, W. Dyer, OP. Cit., P. 261.

After the consultation with other religious leaders the next item in the survey should be a house to house canvass. The leader should be careful not to antagonize but should confine his first call to that of an interested Christian, and not of a representative of a particular denomination. If possible it would be better if the leader could learn the number of children in the family before calling, as this will open an avenue of approach. The leader will be refused admittance to some of the homes, but this should not be a disappointment to him. However, he should not return to these homes for further calls until after the school has been in session. In many cases it would be well to leave these calls until the second year.

Calling on the families is an important part of the establishment of the vacation school. Many parents in unchurched areas are suspicious of the Church, and friendly calling may help to ovefcome this superstition.

The leader must remember first of all to be a good listener. He should be proud of his first call if he manages to do nothing more than gain an entrance to the home. He should pay great attention to the children, trying to draw from them a conversation. Questions about their school, playmates, after-school duties will often open the conversation. The leader should take particular care in not sitting in overstuffed furniture in the homes in the homes in which he calls. Many of the rural homes, especially those in the mountain areas, are not all that they might be in the way of

cleanliness, and they often harbor various bugs, insects, and diseases. The leader should be careful, however, not to be offensive toward the household, but make them feel that he would far rather sit on a hard chair or outside in the yard. In many areas it may be possible to make more than one call a year, but in any case these calls must always have the feeling of friendliness, and not the feeling of an investigation by the District Attorney. The leader should not carry a notebook with him as he visits but should have one handy so that he can jot down notes after the visit.

The note-book should contain diagrams of the area,--including roads, and landmarks. Each family should have a page or section of a page devoted to it on which is recorded:

1. the family's name.
2. address, noting mail address if different from home address.
3. Names of parents, and children, with ages, school grade, and notation of baptism and confirmation if any.
4. interesting facts about the family such as hobbies, size of farm, and other interests.

These records may seem unimportant to the casual reader, but they are of extreme importance to the leader and to the teacher. The teacher must know something of the home life of the child, his attitude toward his home and his conduct in it, and his parents' aspirations for him. The task of religious education involves two elements; first, helping the child to understand and desire the Christian way of life; second, influencing his environmnet, especially his home so that he may actually carry

into practice the way of life which he is learning to live in the vacation church school.

W. Dyar Blair gives the following to suport the above idea.

> "For example, children in the vacation church school kindergarten are taught the desirability of helping mother; this is done through story, song and play. One child seeks to help his mother by washing dishes. The mother, not understanding that the church school is stressing this experience, may insist that the child run out to play and keep out of the way. The values in this situation will be lost and the child confused. Another child is helped to discover in a number of situations the meaning of 'Thou shalt love'; but fears and inferiority feelings developed in the home make jealousy, hatred and rage a large and inescapable component of his emotional life. Since home environment is the most powerful factor in the child's emotional development, it must be made more conducive to the development of love. If this is not done, feelings of guilt and futility may be added to the burden of fear and inferiority. Therefore, the program of the vacation church school must be based on the child's needs as seen against the background of his home, and parents' participation must come early in planning the program. There are, in general, two ways in which parents can be intelligently informed about the work of the school, and teachers can gain insight into matters pertaining to the home: first, by bringing parents into the vacation church school; second, by taking the vacation church school to the parents in the home.
>
> "The ordinary way of getting parents to visit the school is to invite them for special programs of plays and pageants. Frequently the only time they are really expected is at the closing program. This contact serves only in a limited way and should be replaced by a more thoroughgoing program in which the actual work and accomplishments of the children are presented through exhibits, drama, song and informal story." 3.

C. Meeting Places.

When this field is discussed with a group of teachers, one always hears the complaint: "Oh, if we only had the remarkable rooms and equipment which such and such a church has,

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3. Blair, W. Dyer., Op. Cit., P. 190.

we could do creative work too." An interesting commentary along this line is found in An Adventure With Children, by Mary Lewis, (Macmillan, 1928). She tells how she was one secured to teach in a school with everything a teacher could wish, spacious and pleasant rooms, delicately tinted walls, low-hung, and admirable chosen pictures, expensive furniture regulated to fit each child, and an ample library. Yet here in this school they felt stifled, suffocated, when they tried to play, and as for teaching these children, she knew later that she never did anything which was more futile. The thing above all else which these city children needed was a place to live in which whould suggest ideas of what to do, or what needed to be done, and freedom to carry them out.

Mildred Hewitt says in The Church School Comes to Life, (Macmillan, 1932), "The right physical setting for a church school depends not so much on the amount of money spent, as it does on such qualities as imagination and ingenuity; imagination to picture the kind of environment needed and ingenuity to produce the environment out of the available resources." [4].

There is a distinct advantage in holding the school in a church bulding, if for not other reason than as an aid to worship, but some schools are held in public school buildings or vacant buildings because of larger and more spacious facilities or because of the lack of a church building. This is

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4. Blair, W. Dyer., Op. Cit., P. 220.

quite often the case in our purely rural areas where schools are often held far from an established church.

The ideal plant for either city or rural vacation schools would be to have separate rooms for the varied activities, and separate rooms for the main departments. There should be playground and gymnasium facilities of some sort available also. However, especially in rural areas, far from ideal conditions obtained in many churches. Some staffs are ingenious in getting the most out of their equipment by carefully alternating the groups in the use of the facilities. This will require more careful planning of the daily schedule and will allow a less flexible time schedule than in those schools having more modern and spacious accomodations.

An activities program requires space quite in contrast to the old formal methods of teaching when the children were expected to sit still and listen. The first requisite is space and materials for active work and play. There should be movable furniture with space to play, both indoors and out. Furnishings and materials for the rural school, especially those that are held in schools or vacant buildings will be discussed in Chapter III.

The general equipment necessary for a vacation church school includes:

A musical instrument to be used in connection with learning hymns and songs and for use in worship.

Work tables, blackboards, Bibles, hymn books, maps.

Tools including saws, hammers, planes, knives, squares, jig saws, Assorted paint and brushes, Clay and plasticine for modeling.

Many of the supplies can be supplied by the children themselves, and thus the cost of the school is kept at a minimum.

Because of the above-mentioned equipment, much of which one will often find in our public schools, it is very important that the school board be contacted and its permission obtained before any plans are made for a vacation school where the public school facilities will be used. Most rural school boards are very glad to offer their buildings for vacation schools because they see in the schools an outlet for the enthusiasm and energy found in all children during the vacation period. The vacation school will probably also be the only recreation that the rural children will have durring the summer.

B. Age Group of Minor Importance.

In working out a plan of grouping and grading one should have in mind the growth of Christian personality through participation in a social group. If individuals are to live and work as members of groups in the outside world, if we ever hope to have individuals who will cooperate with other individuals in building a more Christian social order, we must give them many opportunities to live and work as cooperating members of social groups in such programs as that of the vacation church school.

In many vacation church schools the pupils are placed in classes according to age and day-school grade. Grading must be done carefully so that pupils whose interests and needs are

similar shall be in the same groupings. Many leaders feel that the experiences of the group will certainly be more effective in producing worth-while changes in character, if the children's backgrounds are similar and their mental alertness about the same. Each pupil should find himself in the group in which he can do his best work to the fullest of his capacities.

How many grades shall there be in the vacation church school? To solve this problem one must have in mind the number of available teachers, accomodations, and the size of the school. In most rural schools there are three departments:--

1. Kindergarten, up to 6 years of age, or grade 1.
2. Primary, ages 6,7,8,9, or the first 4 grades.
3. Junior, ages 10-13, or grades 5-8.

Whatever plan one follows, the social groupings of the pupils should certainly be kept in mind. A child may be placed according to either chronological age or mental age and still have to be changed because of certain social problems.

I have not included a senior department in this plan because most of the children in that age group in rural areas will be busy with adult jobs during the vacation period, but those who do come to vacation school from this age group may be used as helpers in other groups.

The size of classes depends on local situations. There is a general trend in religious education toward having larger classes. This is also found in the day school and it provides for a wide variety of contacts and activities. In deciding

how many pupils there should be in a class consideration should be given to the number of good teachers available, the number of pupils in any age group and the available classroom space.

If a school has only a few well-trained teachers on the staff, which is liable to be the situation in most rural vacation schools, it is far better to give to these teachers a large group and use the inexperienced teachers or helpers as assistants to the trained teachers. In such cases a trained leader with two good helpers can often do effective work with thirty children. They can meet as a class for worship, dramatization, music, etc., and work in smaller groups or committees around special interests. One group of six or seven may work for a time on the loose-leaf sheets of the class scrapbook; another group may prepare the scenery for a play, a third rehearse parts for a play, and so on. It is far more satisfactory to have the well-trained teachers, with helpers, to lead large groups than to multiply the number of smaller classes with poorly trained teachers.

Just as there are differences of opinion regarding the size of classes, there are differences of opinion regarding the mixing of boys and girls in classes. There is certainly no definite answer. In many of our public schools, boys and girls are in the same classes through the adolescent groups, while many leaders believe that boys and girls should be separated in the junior and intermediate groups. It is true that some groups of junior and intermediate boys would object strenuously to the idea of having girls in their classes, and vice versa. It seems to depend on the degree of group spirit

and common interest, as to whether or not one should have mixed classes of boys and girls, and for that reason no iron-clad rule can be laid down as to the mixing of boys and girls in the junior and intermediate classes.

E. Establishment of Sunday Church Schools.

At the beginning of this chapter we made the remark that it was the writer's belief that we should not attempt to establish Sunday church schools in the unchurched or sparsely churched rural areas until after we had established vacation church schools there. The reason for this statement is that many of these rural areas, because of their lack of religious teaching are superstitious of anything that has a slight resemblance to church or minister.

The chief difficulty in establishing church schools in rural areas lies in the lack of interest on the part of the father. The majority of men in the rural areas, especially in the West, look upon the Church as an unnecessary organization, and because of this feeling the children have no great encouragement to attend church schools. Parents are more apt to let their children attend week-day church schools than they are to let them attend on Sunday, and this is the reason for my stand in the establishment of vacation schools first. If we can interest the children on week-days, a great many of them will attend on Sunday of their own volition. The beginnings of such a Sunday church school should be simple, patterned after the vacation school, with the same features

except in abbreviated form. After the Sunday church school has been firmly established a more permanent organization may be inaugurated. The details of the conducting of the vacation church school, and of the Sunday church school will be found in Chapters IV and V.

Chapter III

Materials for the Vacation Bible School, and the Sunday Church School in Rural America.

A. Introduction.

1. Objectives of Christian Education.

B. Materials from the home.

1. Material brought from the home give the children a feeling of contributing to the school. It becomes their school.

C. Materials from the handwork of the children.

1. Children make things for their school. This leads to the introduction of aids to worship. Children may make altar, flower vases, cross, reredos, pictures, prayer desks.

D. Materials from church headquarters, especially lesson material.

1. Methods of teaching.

2. Use lessons from all denominations, so that there will be the feeling of non sectarian.

Chapter III

Materials for the Vacation Bible School, and the Sunday Church School in Rural America.

A. Introduction.

When we go to the grocery to buy our groceries we notice that every can of food lists the contents of the can, every package has recorded on it the percentage of this food and that food, and it is the same with religious ingredients available in rural life. The only difference is that in rural life we have no pure food laws that requires the listing of the ingredients. We have to look for them ourselves. It is the task of religious education to discover these inherit values, as well as to experiment with the most fruitful ways to use them in promoting spiritual growth.

Every rural community is running over with religious education resources which have never been tapped. The maple tree lives for the sake of imparting its sweetness to the fare of the common man. So does country life bestow its nurture upon those characters who gather and boil the sap, or perform a thousand other creative tasks in agriculture. Agriculture is a channel through which the Creator expresses his plan and purpose to his offspring. The environment of the rural dweller conditions him for religious behavior. However, just as food production requires the most scientific skill, so does Christian character require intensive cultivation of the spiritual resources which are at hand in country life.

Our Lord gave us a perfect demonstration of how we should employ the truths of agriculture when he went straight to nature for eighteen of his parables. Moreover, we know that our Lord frequently fled to the countryside to recondition his tired spirit and nerves when the battle in the city became too strenuous. Religious educators "miss the boat" when they take the parables but miss the source and methods which the Master used. The Hebrew educators perfected a religious science which was almost entirely founded upon nomadic and agricultural resources. Country life is a great source book for moral behavior, and agriculture is a channel through which the Creator reveals his plans and purpose to his offspring.

James D. Wyker in a article "Religious Education in the Rural Community,"[1] gives us a few of the religious values which educators should utilize in rural curriculums and methods.

> "The farmer who conforms to alternating rain and sunshine, heat and cold, wind and calm, night and day, drought and flood, when his whole destiny depends upon things turning out favorable, commands my profound admiration for his quality of adaptation to unpredictable forces. The farmer disciplines his skill in a thousand and one performances all the way from planting millions of the minutest seeds to operating a modern dairy three hundred and sixty-five days a year. The farmer's patience in waiting for the crop, or for a colt to grow up, puts us professional people to shame. When we look at the rural family we see religious behavior enhanced by stern occupational requirements. The farm family must practice unity in order to have efficiency. The child learns industry early, for he must do chores for his parents. He acquires patience and perserverance during adolescence which he works at the side of older members of the family in the harvest field. The occupational unity of rural life produces attitudes of mutual aid, democratic control, respect for neighbors and a capacity for thinking one's way through life. Finally, I believe the environment of the rural dweller tends to produce awe, reverence, and subordination to a supreme

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1. What Emphasis for the Church in Town and Country? Home Missions Council, N. Y., 1943 P. 23.

> love which is eternally creative, beneficent and trustworthy. 'What is man that Thou art mindful of him or the Son of Man that Thou considerest him?' I have tried to elucidate the difference in religious value between syrup that comes from a tree and syrup that comes from a bottle; between milk that comes from a cow and milk that comes from a truck; between corn that comes from a field and corn that comes from a can."

Religious educators must use the Bible as an indispensable hand book to the moral and spiritual nature of the universe. Too many cobblers quote a yard of the Bible in one breath and in the next breath curse their neighbor and spit through the knot-hole. Religious education will continue to be sterile and philosophical until we reach back through the Bible to the Creator. We might think of rural life as being God's laboratory and the Bible as his record of experiments to date, and that the basic concept for religious education is that every country community is a garden of untapped spiritual resources, and that these people are the nursery of society. They want God to show them the way to neighborliness, food, and fabric.

This conception of religious education is quite a contrast to the modern church school lesson. We have followed modern teachers until we have impotent lessons produced in a classroom, instead of powerful lessons taken from nature. Such abstract religious idealism is a curse to a Christian society because it is an antidote to applied religion. We need to have a religion that stirs men to action and that moves their emotions. Abstract concepts of Christian instruction are very lovely; they have a sweet fragrance in the sanctuary,

they tickle the religious romances of privileged Protestants; but they fail to lift the disinherited, unchurched half of the people in any community out of the concrete problems which hold them and their children in human oppression. Our churches will begin to reach this class of people when we set the tables of God's spiritual and material abundance for them.

Following is the report given by John B. Ketcham on "Religious Education" at the National Convocation the the Church in Town and Country, held at Columbus, Ohio, Sept. 6-8, 1943.

> "If the function of the Church is to bring man into relationship with God and his neighbor, in the light of man's best conception of what this means, the church must be the laboratory where boys and girls, young people and men and women can have opportunity to experiment in creative Christian living. Religious education at its best is the Church, both rural and urban, providing the setting for this experiment. In the light of this the Commission on Religious Education faced the following problems, with some recommendations.
>
> "We appreciate the fact that the rural church school does have special problems concerning teaching materials definitely related to rural life. However, we recommend that the teaching materials already available be carefully weighed by a local committee and selection made according to local needs. We recognize that communities are different even as the people who make them. Therefore it is not conceivable that any one curriculum will fit the needs of all groups. We therefore recommend that a planning committee define the needs, select materials, and project an ongoing program of Christian education.
>
> "We further recognize that a primary problem is the enlisting and training of mature leadership, and that the responsibility for establishment of adequate curriculum and training of teachers falls on the minister whose responibility it is to initiate continuous opportunities for leadership training. We are aware that the average minister is not always fitted for this task, and therefore recommend that seminaries place greater emphasis on the fundamental educational philosophy toward the total program of the Church. To committees planning institutes and conferences of every kind for ministerial training, we recommend the inclusion of courses which give this basic educational philosophy.

> "We urge that every opportunity be utilized as an opportunity in Christian education--the Sunday church school, the vacation church school, the weekday school, the camp, institutes and informal play groups, making use of the mail, such as the Mountain Mission by mail in New Hampshire, --in short, every experience is a teaching experience. 'Go teach'!" 2.

In discussing the materials to be used in Christian Education in Rural America we should be aware of the fundamental objectives underlying it. By means of these objectives it is possible to evaluate the whole educational process. The entire work of the church school, the work of a particular teacher, the value of a course, the services of worship, all can be tested by these objectives. They were developed by the International Council of Religious Education, and are found in Book I of the International Curriculum Guide. The Episcopal Church has changed the number of objectives from seven to eight as follows:

1. Christian Relations to God.

   The Christian life is a life of faith in God, of love, and trust towards him. It is a life of worship and service to God. Christian education must be a means of helping people in such a life.

2. Christian Relations to Fellowmen.

   Honesty and integrity, unselfishness and consideration of others are essential elements in Christian living. The aim of Christian education is to help people love their neighbors as themselves.

3. Loyalty to Jesus Christ.

   The person of Jesus Christ is central in the Christian religion. All growth in the Christian life is marked

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2. What Emphasis for the Church in Town and Country? Home Missions Council, N.Y., 1943, PP.96-97.

by increasing devotion to him, fuller understanding of him, and more complete loyalty to him. The goal of Christian education is a truer and more intimate relation to Jesus Christ.

4. Christian Valuation of the Individual.

The Christian faith recognizes each person as bearing the dignity of being a child of God. Education must help people to realize this dignity both in themselves.

5. Christian Initiative--Self-reliant Enterprise.

The Christian life is a life of freedom in Christ. Christians are called to be not servants but friends of Christ. Each Christian is indwelt by the Holy Spirit. Education must seek to develop this freedom.

6. Intelligent Grasp and Use of Christian Truth.

The Christian religion holds a body of truth. Christian education must help people to grasp this truth, to see its meaning in and for their own lives, and to use it in the working out of the problems that life presents.

7. Knowledge and Appreciation of the Bible, Prayer Book, and other Parts of the Church's heritage.

The Christian past has bequeathed to us rich treasures in the Bible, the Prayer Book, the Hymnal, and in the records of history. Education must help people to wider acquaintance with these treasures and a deeper appreciation of them.

8. Participation in the Corporate Life of the Church.

The Church is the Body of Christ. It is in and through that corporate Body that the Christian life comes to us. Education must lead each person into his own active place in the Church. [3].

"The curriculum is the experience of the learner under guidance." This definition is from the International Curriculum Guide and makes it clear that the curriculum is not to

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3. Miller, Randolph C., A Guide for Church School Teachers. Cloister Press, Louisville, Ky., 1943 pp. 22-24.

be reduced to lesson materials or even to what happens in the class room, but rather that it involves every activity of the child while he is at the church. Every moment he is having learning experiences, some of which may be good, and some bad. The job of the teacher is to control these experiences and make them worth while.

The curriculum is never restricted only to the relationship of pupil and teacher, but the entire life of the church provides the opportunity for Christian Education. There are five types of activities in a controlled curriculum. 1. Worship--it is the most effective way of Christian growth: 2. Organized activities--can always be made educational: 3. Talks or sermonettes: 4. Personal contact interprets experiences for Christian living; 5. Study courses.

With the above as a guide as to what is expected of our teaching, let us now go into materials that may be used in the Rural daily vacation school and the Rural Sunday church school.

B. Materials from the home.

We have not discussed in this thesis so far, nor will we mention it in great detail later, the cost of rural religious education, and the problem of raising funds. We can be sure, however, that under no circumstances will there be a super abundance of funds available, and this fact will mean that the home will have to supply some of the materials used in the school.

Children and the home can supply the flowers, candles, altar cloths, and vases necessary for the worship service.

Note-books, pencils, erasers, crayons, and paste can all be supplied by the child for his lesson work.

Cotton goods, needles, scissors, patterns, jig saws, nails, wood, and modeling clay are items used in creative work that might be supplied by the parents. All of these thing require money, and for a school that is just beginning, might well be supplied from outside sources. There is a danger, however, in this method of obtaining materials. Parents who are not too favorably impressed by the idea of Christian Education could use the idea of the home supply as a reason for non attendance. On the other hand some parents would be encouraged to send their children if they were asked to aid in obtaining materials. In my personal experiences I have found that it works both ways, and have come to this personal conclusion that wherever possible it is best to have the school furnish the material, but also let the children supply material if they wish. Many of them have supplied material and seem to have caught the feeling that by their donation the school is theirs. This seems to me to be a very healthy situation.

C. Material from the handwork of the children.

The handwork of the children has many values besides that of being an outlet of expression. One of the chief values is that of being an aid to the workship program of the church school, especially in the open country area with which we are chiefly concerned, is almost entirely without decent worshipful surroundings. Worship in three out of four cases is held in school buildings or vacant buildings. There is nothing inspiring

to begin with, and so it challenges us to provide something better. This is where the children's handwork comes in. However, the whole idea of using the children's handwork should be accompanied by a discussion of what the teacher and children are trying to do. The children need to be impressed with this idea or they may resent the idea of making things which they cannot take home.

Student-made handwork may be used in building a worship service out of nothing. We have worked up a worship service in our schools where to begin with we had only blank paper and a rural school room. All children have at least a remote idea of what should be in a worship service. We found that the children realized the hymns, Bible reading, and prayers all had a place in the service and that there should be something that suggested a church to them during the service. Hence we started to build, not a church, but church furnishings.

An altar was made of a table, paneled in front, and covered by a cloth. On the altar the children placed a cross which they had made. Also on the altar were flower vases and candle holders made out of old vases and candle holders covered with the plain inside colored paper from envelopes. This colored paper after being applied to the vases was shellaced.

A reredos, or an altar screen can very easily be made by the children. In one of our schools we made a three panel screen to be placed behind the altar. The outer framework was made of wood, and stained to match the altar. The panels were made of bleached muslin on which the children had silhouetted

flowers by spraying paint over the flower cut-out. In another school, floral print material was used in place of the bleached muslin. In another school the reredos was made up of pictures that had been colored by the children. In this case the children were encouraged to do good coloring work by the fact that some of the pictures would be used on the reredos. Children in the primary department as well as junior children can enter into this particular handwork.

There are many other handwork materials that can be used as the school and the pupils progress. One is the use of prayers written by the children in the worship service. If there are facilities, prayer desks may be made for the school and the home.

D. Materials from church headquarters, especially lesson materials.

The lesson material is very important. One of the most pathetic sights in a church, whether the church is large or small, is to see lesson materials selected because they are cheap. A church that has any educational consciousness at all will desire to find the material best suited to all its needs.

The published curriculum material has become very abundant. There is the International Uniform Lesson material. The Scripture passages are selected by a committee representing many denominations. Each denomination may prepare its own treatment of those passages and publish its "lesson material." The Uniform Lessons continue to be used in many schools. There

is graded material of two kinds. 1. Closely graded, in which there is material for each year of the pupil's age, or for a given grade in school. 2. Departmental graded, prepared so that a department can have all its classes studying the same material. One set of material is available for each of these departments: Beginners, Primary, Junior, Intermediate, Senior, Young People's, and Adult. Both departmental graded and closely graded materials are issued in many series. Some are sponsored by denominations, independently or in cooperation with other denominations. Some are issued from independent sources.

It is impossible to say that any one series will best suit a given school, and in a rural school where the children come from Christian and non-Christian homes, and from many denominations, I believe it is better to have material from several different denominations and publishing houses. All denominations and publishers will send sample copies of their materials on request. Help can also be secured from your own Religious Education Boards.

The method of teaching which we intend to use will have a part in deciding what courses and materials we are to use. I am incorporating here a brief outline of the different methods to teaching, their advantages and disadvantages, and the age level best suited to the various methods.

1. The Lecture Method of Teaching.

A. Description--The teacher of the class prepares a talk which she presents to the class. In other words, the teacher does all the talking.

B. Advantages.

1. Definite and systematic presentation of the lesson.
2. economy of time.

3. It is attractive because it does not require studying a lesson on the part of the pupils.

C. Disadvantages.

1. teacher does all the work.
2. little or no study by the pupil.
3. pupils may sit in passive mood--no activity, no growth.
4. lecture may be so formal as to do away with asking of questions or starting a discussion on part of the pupils.

D. Recommendation as to age group--young people and adults.

E. Remarks--I don't believe that this method is a very satisfactory method to be used by any group as a steady diet. I believe that the lecture method has its place as an aid to other methods, such as discussion, and question and answer.

II. The Question and Answer Method of Teaching.

A. Description--The teachers asks a question, and one or more of the pupils answer it.

B. Advantages.

1. allows teacher to make accurate appraisal of the pupil's mental equipment, discovers the level of his thought grasp, determines the point at which contact must be made with his experience.

2. it stimulates and brings into active service the apperception mass of related experiences of the learner, and thereby insures intelligent approach to the subject, and coherence and continuity of the growing body of knowledge.

3. permits step by step inductive development of new subject matter, allowing teacher to judge the grasp and mastery of each new section of thought as it is presented.

4. serves to lead the young child by easy stages into the expression of his own thought.

5. it reveals points of mistaken understanding or imperfect grasp in the mind of the learner and so favors the discovery of weak sections in the structure of knowledge which is being erected.

6. It affords a means of intimate response between pupil and teacher.

C. Disadvantages.

1. there is the tendency to keep to the matter on the printed page, i.e. the rotation reading of scripture.

2. questions often do not in the main follow the trend of the materials and stress its truths and lessons.

3. questions may not be connected one with another.

4. questions may not be clear and definite.

D. Recommendation as to age group--Junior and Intermediate.

E. Remarks--This seems to me one of the most favorable methods for teaching Juniors and Intermediates, because it makes the children think for themselves. However, I do not believe that this method should be used by itself.

III. The Drill Method of Teaching.

A. Definition--The repetition of the mental or physical act until the habit has made it second nature and it goes on practically doing itself.

B. Advantages.

1. provides for the thorough mastery of a thing.

C. Disadvantages.

1. does not develop learning to be helpful. The learning done by drill often makes no impression on the pupil.

D. Recommendation as to age group--Primary through junior years.

E. Remarks--This method seems to me to be one of the weakest methods of teaching religion to children. I believe that it has the tendency to push children away from Sunday school, rather than bring them to it.

IV. The Group Discussion Method of Teaching.

A. Description--The free interchange of thought and opinion by the members of a class upon some stated problem, the teacher leading without dominating it to the suppression of ideas, and not allowing it to drift from the problem under consideration.

B. Advantages.

1. motivates the class period by making use of the natural desire for self-expression.

2. Quickens thought, clarifies concepts, and puts the student on his mettle through the stimulus and competition of others.

3. teaches tolerance and cultivates respect for the judgment and opinions of others.

4. it broadens the thought by presenting all sides of vital questions, and fortifies against making snap judgments or reaching conclusions from too narrow a basis of facts or reasonings.

5. it trains to skill in putting thought forms into convincing speech and in the quick marshalling of facts and ideas of effective presentation to others.

6. it encourages sober thought and careful preparation upon serious questions, thus tending to establish right attitudes and habits towards formulating and thinking about problems.

7. it gives the opportunity to make the course of great practical value to the students by bringing its subject matter close to the interests and problems of the group.

8. insures activity on the part of the members of the group.

C. Disadvantages.

1. the problem may not be sharply and clearly defined so that it may not be fully understood by all members, and thus each will not be thinking about the same thing.

2. the teacher may not be sufficiently in command of the problem or of the group, and the discussion wanders into unimportant or irrelevant lines.

3. This method permits expression of uninformed opinion or the placing of too great dependence on unwarrented conclusion reached on basis of such discussion.

4. the teacher may think of himself as only a chairman, no responsibility for its intellectual and spiritual leadership.

5. an over-talkative member of the class may have the floor all of the time.

D. Recommendation as to age group--this method may be used with all beginning with Juniors.

E. Remarks--This method seems to me to be the most helpful method in teaching religion. It has one drawback, as I see it, and this is, that an experienced teacher is needed to handle a successful discussion group.

V. The Panel Discussion Method of Teaching.

A. Description--A planned discussion in which each member of the group has a definite part of the whole question to discuss. Questions are asked by each member of the panel of the other members, and the discussion is sometimes thrown open to the general group.

B. Advantages.

1. the discussion is carefully planned.

2. all points of the question are discussed.

C. Disadvantages.

1. does not allow enough discussion on the part of the general group.

D. Recommendation as to age group--High school and Adults.

E. Remarks--This method, I believe, has its place in the religious education program, but I do not believe that it can be worked successfully as a steady diet.

VI. The Problem-Project Method of Teaching.

A. Description--The child is set to work at some real project, problem or enterprise suited to his interest and related to his experience, and is expected to gather information, discover facts and relationships, work out solutions, and finally carry the enterprise through to completion. This method is one of learning by doing, and is good method to be used in Vacation schools.

B. Advantages.

1. aims at developing certain skills.

2. enriches experience through the gathering of new information, it broadens knowledge, and stores memory with desired materials.

3. seeks to master some intellectual difficulty.

4. brings out some subjective experience such as aesthetic appreciation, and emotional enjoyment.

5. call for objective expression of an idea, purpose or plan through some form of physical or social activity.

6. begins with the proposal to do something.

C. Disadvantages.

1. not economical in its use of time.

2. range of instruction limited.

3. knowledge gained may lack organization, unity and coherence.

D. Recommendations as to age group--This method is suitable, with alterations, for all age groups.

E. Remarks--This method, it seems to me, is one of the most successful methods when it is used in conjunction with another method.

VII. The Handwork Method of Teaching.

A. Description--The pupil has some handwork of manual art work which he does in conjunction with his lesson. Drawing illustrations is one example. Another good method for Vacation school.

B. Advantages.

1. broadens and enriches the pupil's knowledge and appreciation of the life situation out of which the manual arts project has developed.

2. crystallizes knowledge already gained by providing a means for its concrete expression.

3. cultivates an interest in and appreciation for aesthetic values to be found in art, sculpture and nature.

4. cultivates within the pupils, ideals and habits of accuracy and neatness as they develop skill in doing their work.

5. cultivates social attitudes with the group.

6. gives pupil a chance to carry out own idea.

C. Disadvantages.

1. tendency for the materials and technique of the manual arts not to be adapted to the interests, needs and capacities of the pupils.

2. tendency not to correlate manual activity and the lesson.

3. tendency for it not to be educational, purposeful, and governed by service motive.

4. teacher does not always know nor understand the educational values inherent in handwork as a method of teaching religion. He is not always familiar with the manual arts nor skilled in their use.

5. not always adequate equipment and sufficient time for work.

D. Recommendation as to age group--This method may be used, with alterations, by any age group.

E. Remarks--I think the same remarks might be made for this method that was made for the method of project work, and that is that this method is a good one to supplement the lesson.

VIII. The Dramatization Method of Teaching.

A. Description--The means by which the child enters into the great religious experience through whcih others have passed. The pupils take the parts of those in the story. Good method for Vacation school.

B. Advantages.

1. provides a natural and spontaneous method of teaching, utilizes the child's natural responsiveness to his environment, his natural tendencies toward activity, imitation and play.

2. develops the players themselves.

3. seeks to enlist and unify personality, to release the individual from the facts of this environmnet and to set him free by means of his imagination to enjoy new experiences, to find new truth, and to develop new power.

C. Disadvantages.

1. has the tendency to get away from the main purpose of teaching religion--that of teaching about God.

D. Recommendations as to age group--This method is suitable for all groups, especially through the young peoples.

E. Remarks--I would again say this method is very suitable as an assisting method.

IX. The Story Telling Method of Teaching.

A. Description--The teacher tells the class a story from which is drawn the lesson for the day.

B. Advantages.

1. deals with action, imagery, personality, all of which are suited to child's interests and understanding. Stirs the imagination, arouses curiosity. Stimulated interest in reading, in other people, and in travel.

2. a particular virtue may be magnified and emphasized.

3. carries its own lesson and makes its own application.

4. the story may be retold by child and so teaches its lesson over and over again.

5. gives pleasure and creates a mood of readiness for the lesson.

6. story is the effective way of broadening the child's growing concepts and enriching his experiences. Story-telling opens a great wealth of material that might otherwise be withheld or prove too difficult for the grasp and understanding.

C. Disadvantages.

1. story may be overused to the exclusion of other forms of instruction.

2. child may not learn to think in analytical terms and to express himself in his own words and thought forms.

D. Recommendations as to age group--Beginners and Primary.

E. Remarks--This method sees to me to be the most successful one for the younger children of the church school.

X. The Memorization Method of Teaching.

A. Description--The child repeats the passage or lesson until it is firmly fixed in his mind.

B. Advantages.

1. gathers up and conserves for future use in learning and thinking various facts, dates, persons, incidents, events, and other required dates.

2. preserves in the mind certain supposedly valuable and beautiful thoughts, sentiments, or teachings in the exact literary form in which they appear in the Bible, the catechism, or other religious literature.

C. Disadvantages.

1. memorizing without knowing what one is memorizing.

2. memorizing things wrong.

D. Recommendations as to age group--Beginners and Primary.

E. Remarks--The most unsatisfactory method.

In considering the selection of a new material, we ought to ask ourselves these questions. [4]

1. Does the material point the way to worth-while experience for my children?

2. Does it recognize interests and needs of the age I teach?

3. Will its use develop Christian attitudes, knowledge, and conduct?

4. Does it express Christian ideas of God, Jesus, and prayer?

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4. Roorbach, Rosemary K., Teaching Children in the Small Church. Methodist Publishing House, N.Y., 1943 , p.40.

5. Will it deepen appreciations of boys and girls around the world?

6. Is it attractive to children? Will they have vital interest in it?

7. Will it develop church loyalty?

8. Does it use the Bible to interpret life situations?

After having used a particular material, one can measure the effectiveness of it, by asking himself these questions.

1. What are the programs attempted to be carried out? They will usually be found to tend in one of the following directions: (a) ready-made programs, to be reproduced by the students; or (b) guides to various types of activity through with the students learn. Ordinarily we may expect better results from the latter type.

2. What are the students doing in preparation for the program? Some programs require little more than memorizing. Other programs call for thinking and study.

3. What are the students doing during the programs? It is revealing to watch a group during the carrying out of a piece of work. Inattentiveness may be due to many causes. But it may be in evidence because the program touches no vital interest of those present.

If your answers to these questions are in the negative, it would probably be wise to look for different material.

In the Appendix, you will find listed some of the material which I feel will be of help to anyone working with the rural field. However, this list is not exhaustive, and there is probably much good material which has been left out and should be mentioned. The listings in the Appendix are there to help you provide a beginning in this large subject of Christian Education in Rural America.

Chapter IV

Program of the Daily Vacation Church School

A. Worship.

1. Description.
2. Simple.
3. Copperative--between teacher and pupils.
4. One of the objectives might be, service written by the children.
5. Samples.

B. Bible Lessons.

1. Simple Bible stories at first.
2. History.
3. Bible dramatization.

C. Handwork.

1. Woodwork.
2. Puppetry.
3. Pagaents.
4. Work in connection with Bible lessons.

D. Recreation.

1. Folk games and dances.
2. Songs.
3. Importance of instilling group feeling.
4. Hints for play leaders.

E. Offering.

1. Voluntary.
2. Methods of taking the offering.

F. Closing programs.

1. Daily program.
2. School closing program.
3. Refreshments.

Chapter IV

Program of the Vacation Church School.

A. Worship.

The Church exists today for one important reason and that is to provide a worshiping fellowship. Worship has kept the Church alive when all its other functions have been curtailed. Tyrants have attempted to stamp Christianity out of the world many times, and at times they have succeeded except in the field of worship. The early Christians worshipped in the catacombs, and Christians today in European countries where there is supposed to be no Christianity are still worshiping in secret.

Worship consists of certain basic attitudes which we express in singing, confession of our sins, thanksgiving, and prayers. Some of us may gather all this through the simplicity of non-liturgical worship, while others of us find them within the intricacies of the most involved liturigical worship.

"If children and all of us are to learn the way of Christain living, we must be saturated in the spirit of worship." [1] Worship is learned by active participation and no other way, and we miss a grand opportunity for doing the job when we label the worship service merely as "opening exercises." The needs of the children must be considered in worship and many educators have emphasized the need for "creative worship." By this they mean that the expression of worship should be drawn from

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1. Miller, Randolph C., A Guide for Church School Teachers. Cloister Press, Louisville, Ky. 1943, p. 59.

the needs and experiences of the worshipers. This type of worship can be done very easily in the vacation church school in the rural areas of which we write. In creative worship the pupils write the prayers, different classes assume responsibility at times for selecting psalms or lessons. There is a danger, however, which has to be guarded against, and that is that creative worship may be edifying only to the ones who do the creating.

The class period or lesson period is an opportunity for worship which is often overlooked. A lesson course based upon the New Testament provides the possibility of compiling prayers taken from the Gospels and the Epistles. A class using courses dealing with worship might write prayers of their own as their creative handwork.

Worship should never be forced on the pupils by the teacher, but should be a cooperative undertaking. The children should be given a chance to take the initiative under the guidance of expert leadership of the teacher.

The worship of the Church school is a learning experience in which the teacher provides much of the guidance. The teacher is in a position where she can lead the children into a deep appreciation of worship, explaining to them the parts of the service which they fail to grasp fully. Worship is a feeling of the presence of God and a consciousness of relationship to him. One of the functions of the church school should be to provide immediate experiences which will lead

to worship. If activities are planned which are challenging to boys and girls, then worship may be a natural outcome. Words are not enough--it is the experience in feeling which counts.

The child's ideas about God are important. John, age 6, called his mother to the window one evening. A cloud hung low over the mountain just showing the top of it. "Will God get stuck?" he asked. "What makes you think that?" asked his mother. "Well, he lives in the cloud, doesn't he?" came the answer. [2]. Other children have had ideas that God was an old man who spied on them and wrote down all the bad things they did in a big book. These inadequate ideas are the result of teaching and experience, of attitudes expressed by parents and teachers with whom the child comes in contact. When a teacher finds these wrong ideas, she must be concerned to replace them with the Christian ideas of God.

Church school teachers can help children to have more Christian ideas of God. They must examine the songs, Bible pictures, Bible verses, prayers and poems chosen to use with children to see that they give right ideas of God. Merely introducing children to ritual or enlarging their vocabulary with a few so-called "religious" words is not enough..

In planning the worship service for the Rural daily vacation church school one must keep in mind that the service must be simple because many of the children will be partaking in something that is quite foreign to them, and yet the service must be such that the children will gain some good from it.

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2. Roorbach, Rosemary K., Teaching Children in the Small Church. Methodist Publishing House, N.Y. 1943, p. 76.

The atmosphere of the place of worship, the temperature of the room, the attitudes of teachers and pupils, and the preparation of the service all play important parts in a successful service. The atmosphere of the place of worhsip is essential. A clean room, ceilings, walls, and furnishings in harmony, order and beauty help one to worship. Many times in rural areas the rooms in which one holds a school will have little to offer in the way of atmosphere, but we should make the most of what we have. Interest may be caught and focused by a beautiful center of worship in which there is a picture or an altar to stimulate our thoughts and feeling in harmony with the worship theme. Aids to worship; altar, cross, candles, etc., mentioned in Chapter III play an important rule here. The temperature of the room makes a great deal of difference if one is to gain much from the service. A room so cold that children must wear their wraps, or one so hot and close that restlessness results, is not conducive to worship. The attitude of teachers contribute to the spirit of worship. We cannot expect children to worship if adults are conversing with each other. The preparation by the leader is paramount. Materials used should contribute to the spiritual growth of all.

Prayers, biblical material, the offering, pictures, poems, songs and stories are all worship material. Prayer is vital in the Christian experience of children. Teaching children to pray is different from teaching children to say prayers. Having children chant the same prayer fifty-two Sundays has

a deadening effect. Prayer for young children should be natural and informal, an outgrowth of some experience. Sometimes a poem prayer with simple words and ideas may be used or a child may say "thank you" in his own words for some happy experience. Sometimes a song, a story, a picture or a bit of conversation may lead children to a desire to pray. Biblical material is more effective if we plan various ways of using it. Sometimes it is repeated in unison or given by one voice. Sometimes it is sung. The psalms, especially, are easy to sing. A voice choir is often used to good advantage. In all use of scripture in worship we need to remember the purpose of its use--to help children worship. This will determine what we use, how we use it, and the spirit in which it is used. Clear and careful pronunciation, new meaning and understanding will come only as the reader prepares in advance. The offering is a concrete way of showing love. Children should be helped to feel that giving is an act of worship, and it should be presented with dignity as some part of the worship service.

The content of a worship service that must carry the aspirations of several ages, as most rural church schools probably will, should be simple and brief. Children like to do things, and will have an interest in the service if they have some responsibility such as placing flowers on the Altar, and arranging the chairs for the service--little tots in front, and the older ones in back.

The time for learning of hymns, ritual, responses of other

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parts of the service should be kept distinct from the service of worship. The effect of the service of worship can easily be marred by the teaching of new hymns, responses, ritual, or by working out problems of precedure. A good idea is to practice the next day's worship service during the first part of the lesson period, or to have the worship committee meet during the recreation period.

When should the service of worship be held--at the beginnign, the end, or toward the middle of the daily schedule? There is an increasing tendency to have the service either at the close or near the center of the program. Those who believe in the new arrangement think that worship should be a culminating experience and that this effect can be more naturally secured where the service is held later in the morning. However, in many schools, and I believe this to be true in rural schools held in vacant buildings, and public schoolrooms, it is still the custom to have the services of worship the first thing in the morning. Some leaders believe that in this way you create the proper religious mood for the day, others say that this does not work, since the children do not have the proper mind set for worship.

There are various ways for overcoming distractions and establishing a proper atmosphere. It is absolutely necessary for the leader to have developed his plans in advance. In our schools we made the plans for the next day's worship period after the children were dismissed on the previous day.

We found it necessary, because of the limited accomodations, to have all of the departments worship at the same time and in the same room. This we accomplished without too much confusion and without undue hardships on any of the departments. As I said above, all plans for the worship service were made the day before. An altar was made at the front of the room, and the children were asked to bring flowers which they placed on the altar themselves. The younger children were seated in front with the older ones taking the larger desks in the rear. The worship service opened with everyone singing a simple child's hymn or song. We used "Rraise Him, Praise Him, all ye little Children" quite successfully. This was followed by a short story especially for the Beginners and the Primary children. Following the story, the offering was taken by one of the children. We tried to alternate it between the younger and older children. Our methods of taking the offering are discussed at the end of this chapter. After the offering, another hymn was sung, this one for the older children,--examples, "All Things Bright and Beautiful," or "Fairest Lord Jesus." Responsive reading by the leader and the children was next on the program, or a voice choir might read a selection from the Bible. A story for the older children, followed by several prayers closed the worship service. Following the Benediction, the worship committee collected the service leaflets, and anranged the room for the remainder of the day's program.

We knew that this service had many faults, but we felt that it was an attempt to bring a worshipful atmosphere to children who knew almost nothing about prayer and faith in God.

Several samples of services that might be used or that will give ideas are; [3].

I. Worship in the Whole Children's Division.

Theme: Thanking God for Summer Days.

Call to Worship:

The earth is the Lord's and the fullness thereof
God hath given us all things richly to enjoy.
God hath made everthing beautiful in its time.
Great things doeth he which we cannot comprehend.
O give thanks unto the Lord.

Introduction to Hymn:

There is a lovely hymn written by a person who felt sure that God was at work in all the lovely things in the world. It is called, "For the Beauty of the Earth." As you repeat each phrase show appropriate pictures to illustrate.

Hymn: "For the Beauty of the Earth."

Introduction to Scripture:

Long, long ago when the Hebrews were shepherd people, they spent a great deal of time outdoors among the hills of Palestine. They grew to love the trees, the stars, the brooks, and all the lovely things which reminded them of God's love and care. They sometimes wrote poems and sang them. These were really verses from a Bible poem. They will recite it now.

Speaking Choir: Selected verses from Psalm 104:1-6; 10-12; 16-24.

Leader: There are some people today who are writing about this same beautiful world. William Rands wrote a poem called, "Great, Wide, Wonderful World."

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3. Roorbach, Rosemary K., Op. Cit., pp. 84-90.

Poem: By a primary child.

Conversation:

Encourage the younger children to mention beautiful things in the world which they enjoy--flowers, leaves, sky, grass, birds, etc.

Hymn: "This is My Father's World."

Offering:

Litany: Prepared by a primary class.

For green grass which speads like a carpet of green over the earth,
We give thee thanks!
For mountains so high, with snow on the tip-top and grass and trees, near the bottom,
We give thee thanks!
For trees with green leaves in the summer, and brown, yellow, red and gold in the autumn,
We give thee thanks!
For flowers which grow on the earth giving forth their beauty and fragrance,
We give thee thanks!

Closing Prayer: Our God, we thank thee for all the things in the world we have to enjoy. Help us to share in making this world beautiful and happy for everyone. Help us to be bright and cheerful and strong and dependable. Amen.

II. Worship in the Primary and Junior Group.

Theme: Worshiping Together in Church.

Interpreting Psalm 100 and 122:1.

For years and years people have sung their thanks and praise to God. Each year the watchman called from the mountaintop: "Arise ye, and let us go to Zion unto the Lord our God." The Hebrew people then packed food and sleeping mats and started on their long journey to Jerusalem. Groups of friends and kinsfolk traveled together. They sang as they moved along. After walking all day, they camped by the side of the road. Each night they were nearer the great temple that they all loved. At last they were in the city and as they came to the great temple, the choir began singing:

"Enter into his gates with thanksgiving,
and into his courts with praise." (Ps. 100:4a)

The people answered:

"Be thankful unto him and bless his name." (Ps.100:4b)

By this time they were passing through the gates of the temple. They stood inside, right in the courts. Then the choir sang:

"For the Lord is Good;
His mercy is everlasting." (Ps. 100:5a)

The people answered:

"I was glad when they said unto me,
Let us go into the house of the Lord." (Ps.122:1)

That was long ago. But we still use the same songs. Sometimes the minister reads them from the Bible. Sometimes our choir sings them. That is why it is good for us to know these words.

Dramatization: We might play that we are the Hebrew people going up to the Temple. Then follows a dramatization, with watchman, temple choir, and traveling people.

Story: Some story dealing with a church. Suggestion "Whose Offereth Willingly," by Lucy V. Bickel.

Prayer: By a junior. Use I Chronicles 29:11-16 as a guide.

Offering:

Closing Hymn:

B. The Bible.

The Bible, as we all realize, plays a great part in the life of the Vacation church school. It is the center of the school, although it may seem at times that the activities in the school are far from being centered around the Bible. The Bible enters into every phrase of the school's life. We find it in the worship program, we find it as the center in the lesson material, we find it emphasized in the handwork hour, and it even enters into the recreational program.

It is difficult for one to lay down hard and fast rules as to the use of Bible material in a school. Each school is a unit by itself, and the amount of Bible material used will depend on the amount of religious training that the children have had. In our schools, and I imagine that it is true for the majority of schools located in the open country areas of rural America, we used the Bible to a large degree. Seventy-five percent of the children in our schools had had little or no religious training, and so we could use simple Bible stories as the basis for the lessons during the first year. During the second and third years, we added something about the history of the characters of the Bible--the kings, prophets, apostles, evangelists, and disciples, for the older children. It is my firm belief that all of this should be kept very simple in subject matter. During the third year in the Junior classes we used material that had been published by one of the church publishing houses for Primary children and found it to be almost too difficult for the Junior children. It has been my experience that all who work in the rural areas find the material published by church publication houses graded too high.

Bible dramatization has a great appeal to all ages of children and is one of the most successful ways of teaching the stories of the Bible. We were very successful in dramatizing several of our Lord's parables, and some of the stories of the Old Testament. We found that modern translations of the Bible added greatly in this endeavor. The

children in each school wrote their own dramatic presentations. Dramatization has the opportunity of demonstrating its value as a method of teaching and as a form of recreation in the vacation church school program as it can be demonstrated in no other organization which the church sponsors for children. Time, space, and unity of subject matter are chiefly responsible for this; and these are the three essentails for the spontaneous dramatic play of boys and girls.

The very small child, the beginner, dramatizes a character or a brief bit of interesting action at irregular intervals of comparatively short duration. Their dramatization may take place with the learning of a song, with the lesson story, or with a game. Because of the longer session in the Vacation church school, the short dramatic actions of the small children may be repeated several times, and repetition in itself is a valuable teaching method.

The Primary group can play several dramatic actions at the same time; each action complete in itself, yet related to the general play theme. Much room is needed for this type of dramatic play. The Primary children may be studying "The Child in the community;" school, church, home, store, playground all have to be emphasized. A community may be set up in the school room.

The best dramatic material in the Church school is found in the Junior children. Just gesturing an action is a meaningless procedure with Juniors. It is the knowledge and feeling motivating the action which is of value. After a

background of general knowledge and information has been built up for each story, the individual characters of the story are discussed.

W. Dyer Blair in The New Vacation Church School, gives the following as guiding principles in Bible dramatization:

> "First, with the very small children: They dramatize one action or one character, doing the action over and over. This simple dramatic play may grow into a 'Greek tragedy' dramatization of one player, or two players, wit a chorus (the remainder of the group). Time and space permit each child to play the leading character. These children play readily without scenery or costumes or properties. The whole room, or any part of the room, becomes whatever setting their imagination requires, and they themselves, through their imaginations are transformed into any required characters without the aid of costumes or properties.
>
> Second, when the children have grown a little older, their dramatic play takes a more complicated form. They can, by dividing into several groups, play several scenes at the same time. They begin to use properties and costumes, but as a rule will use whatever material can be found rather than make them.
>
> Third, the older boys and girls: They dramatize very completely, creating their lines, and making their scenery, costumes, and properties. They are very particular about details, yet astonishingly concise dramatically. A scene which has taken hours of time in research work and in the making of accessories may dramatically consist of only two lines. With this group, it is the preparation for a play which calls forth enthusiasm and not the final production. 'Getting ready' is the 'fun'; the presentation is rather an anti-climax." 4.

C. Handwork.

The question "What do you like best about the vacation church school?" was submitted to several hundred children. Most of the boys placed handwork first, the largest number of girls reported sewing, and making things as their first choice.

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4. Blair, W. Dyer, Op.Cit., p. 113.

What values, then do handwork activitees have in a school of religion? The era of making little what-nots is fast disappearing, and its place has been taken by the program unit plan. The school, or a department of the school will work on some phase of that unit--some making murals illustrating interesting situations in the home, some making play-houses on a miniature scale. This sort of activity is rich in "life situations" or experiences in which children are vitally interested.

There are several essentials which a leader of handwork, or of any other activity should remember.

"1. While the leader is interested in the group learning to think and plan together as a whole, he should provide for the thinking and living of each individual. The individual's purposing and choosing, his growth in creative ability, as well as his learning to work with the group, should be developed. Some will have less ability than others and should be encouraged.

"2. In the activities, both of the group and of the individual, the purposes should be kept clearly in mind:

Does the activity help the children discover deeper religious meanings and larger social relationships?
Does it teach appreciation of others?
Does it develop creative ability?
Does it help them to assume and carry out responsibilities?
Does it help them to make choices in the light of those values which they have been helped to discover as being the best?" 5.

In our schools we featured wood work, puppetry, and pagaents as our handwork. All three were used to supplement the lesson material, and the worship program. Those doing woodwork helped

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5. Blair, W. Dyer, Op. Cit., p. 119.

with making several of the aids to worship mentioned in Chaper III, such as altars, reredos, altar cross, and candle holders. Those in the puppetry class made hand puppets and then put on a puppet play depicting a parable or Bible story. Those in the wood-work class were responsible for the puppet stage. Pagaents, as I have mentioned, was one way of teaching the lesson material, and it was also one of the handwork classes in that the costumes and stage settings occupied the hand handwork period for that group.

We also had another group in the handwork section and this group comprised all the students in the school. This group did handwork in connection with their Bible lessons. Each child made a hand-book or scrap-book of the school and which he took home with him at the end of the school term. Each child placed in his book all of the pictures that he had collected, all of the stories he had studied, and whatever other material he had used during the school sessions. We found that our mimeograph came into good use for this particular project.

D. Recreation.

Play is native to childhood. For the child, play is a large phase of real living. In the vacation church school which seeks to provide lifelike situations and meaningful experiences in order that through these the child may learn and grow, play is an indispensable part of its program. The

fundamental philosophy of play is adjustment to life, whether it be the infant acquiring the muscle coordination of body, or the boy getting his first lessons in social cooperation through team games. It may be made a powerful character-building, personality-developing instrumentality. That is our interest in the educational value of play.

Relay games call for the largest measue of cooperation. Here the best effort of each is combined for the success of of group or team. Alertness games, such as touch tag, depend to a large extent on scrupulous fair play. Circle games are friendly games--they include the stranger and the timid. The game "Farmer in the Dell," is a good illustration. Musical games generally are creative of cheerfulness and good-will.

Play serves many purposes in the program of the vacation church school. It offers the teacher a means of intimate acquaintance with the disposition and characteristics of the child. Play is a spontaneous activity, and through it the child reveals himself without reserve. It provides a welcome relief and change in the daily session, satisfying the motor hunger of the growing boy and girl. It meets the psychology of summer vacation time in which there is the natural expectation of freedom and fun. Play may, in its total aspect, determine largely the spirit of the school, may largely interpret and express the spirit of the school. They will work and worship better together who have learned to play together.

Games may be classified as mass games, where an indefinite number may play, or as team games where a limited number play.

Hints for Play Leaders.[6]

I. Attitudes to establish.

1. Spirit of enthusiasm and air of confidence on part of leader.
2. Develop the play spirit, making events interesting and funful.
3. Maintaining a general condition of order; which allows such relaxation as shouting, but halts "horse play".
4. Insist on fair play--enforce rules.
5. Obtain quiet and attention before attempting to explain anything--train players to "stop, look, and listen" when whistle is blown.
6. The leader himself should "get into the game" occasionally.

II. Procedure with games.

1. To introduce a game:

   a. Name it.
   b. Put group in formation to play it.
   c. Explain it briefly.
   d. Demonstrate it.
   e. Ask for questions.
   f. Start it without delay.

2. Correct minor faults while game is in progress.
3. If an event goes badly, stop it, correct difficulties, restart.
4. Turn mistakes, if possible, into laughter.
5. If a game will not "go right," change to another. (The good time of the players comes first.)
6. Know a game thoroughly before attempting to use it.
7. Make all preparations in advance--having all needed equipment on hand, and in charge of an assistant.
8. Plan for participation by all--e.g. the physically incapacitated can keep score.
9. Huddle players as much as the playing conditions will permit--use "mass psychology."
10. Be ready to adapt games--large or smaller circles or lines--and to introduce variety--one "It" or several "Its."

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6. Blair, W. Dyer, Op. Cit., pp. 125-127.

III. Procedure in team games.

1. Have leaders of captains.
2. Make sure of equal teams--"Count your men" ask each leader, "How many?"
3. Where there is mingling of players mark members of one team as to be easily identified.
4. In elimination games, or relay games, have definite positions for those to take as they fall out of the game.
5. Have goals and boundaries plainly marked.
6. Teams may be selected for novelty:
   a. Talls, shorts, mediums, etc.
   b. Fats, thins, mediums, etc.
   c. First half of alphabet, second half.
   d. Blondes, brunettes.
7. Encourage the losing team.

Any good public school recreation book will give one unlimited suggestions as to games, dances, and songs that may be used by children's groups.

E. Offering.

A few remarks as to the advisability of an offering being taken at the school might be added here, although the offering is a part of the worship service, or should be. Schools in rural areas won't have the large sums of money available that we find in many city schools. Costs will be cut to the minimum not because rural people are poor but because schools in rural areas will have a higher percentage of non-Church children than is found in city, and there is more need of education in the art of giving. There are a number of ways to finance the school through the offering. One way is to take an offering during the worship service each day. This has its advantage in that it teaches "sharing," but may have the disadvantage of making some children acutely conscious of their inability to give as much as some of

their neighbors. Another method is to have an offering taken at the worship service on the last day, and use small coin envelopes. These envelopes and a letter inviting the parents to the closing program are sent home with the children before the last session. This method is very successful in obtaining a large amount of money, but is unsuccessful because it fails to instil in the children an idea of giving on their part. A third method is that of a tuition charge. This method had as its disadvantage the fact that the idea of tuition may keep away some children who really need the school.

The method that we used with great success in our schools was one in which the children felt that they had a part. A chart was secured from the David C. Cook Publishing Co., Elgin, Illinois, on which the children placed their offering of pennies, or nickels or dimes. One year the chart was in the form of a cross, and it was the ambition of the school to fill the cross before the closing program. Another year the chart was the outline of a church, and the coins filled the church before the final day. All publishing houses have schemes of this kind to increase the alms-giving of the children.

One word of advice. Whatever plan one uses, the idea of a voluntary offering must be instilled in the minds of the children in order that no one will feel unwelcome because of lack of funds.

F. Closing Programs.

In the Rural vacation school there is the possibilty of having two different closing programs, one for the daily session, and the other for the final school program. In a school where the worship service comes at the end of the daily session, it will naturally be the closing program for the day, but in schools where the worship service begins the activities of the day, some other arrangement has to be made.

It has been my experience that very little can be done in the way of a closing daily program in a one room school where the worship service begins the day's activities, except to call the children together for a brief closing prayer. We found that this had a very quieting effect on the children, and that they went home realizing that they had been to a school somewhat different from their public school.

In our schools we always had a special closing program on the final day of the school. This program came after the last session and was not part of the last day's work. Most of our schools were held in the morning, and the final program began at one o'clock in the afternoon. This final program consisted of a worship service, and a brief display of the work of the various departments. In other words, the closing program was merely a miniature daily session, and was followed by refreshmnets for all. In one school a picnic was held on the final day between the morning and afternoon programs. In other schools the refreshments were cold drinks and cookies supplied by the funds of the school.

Chapter V

Program of the Sunday Church School.

A. Introduction.

B. Worship.
   1. Simple, more emphasis put on worship than at the weekday school.
   2. Cooperative--between teacher and pupils.
   3. More formal.
   4. Samples.

C. Bible.
   1. Bible reading.
   2. Psalms.

D. Lesson.
   1. Much simplier than that used in the city schools.
   2. Connection between the Bible and the lesson.
   3. Simplier handwork.

E. Offering.

F. Closing.
   1. Hymns and prayers.
   2. Distribution of papers.

Chapter V

Program of the Sunday Church School.

A. Introduction.

A word of explanation is necessary at the beginning of this chapter. If one compares this chapter with the one preceding it, he will find that they are very similar except that one deals with the vacation church school and the other with the Sunday church school. There are several thing, however, that separate the two, and these will be mentioned here in this short chapter.

B. Worship.

The worship period in the Sunday church school should be more formal than that of the vacation school. More emphasis should be put on the elements of worship,--the hymns, Bible reading and the prayers. My reason for saying that one should have more formal worship service goes back to a remark that I made at the beginning of the thesis, --"that we should establish the vacation schools before the Sunday school because of the lack of church training of most of the children in the rural areas in which we will work." Now that we have established the vacation school we can turn our attention to the Sunday session. The worship should be more formal because we are leading these children toward becoming good church men and women. They are capable now of thinking and feeling a little more deeply of religious thoughts than they were before.

The worship service still remains cooperative, that is, between the teacher and pupils, and should contain some student leadership.

In our schools we followed more or less the church service idea in our worship. We were handicapped in that all ages had to worship together, but we overcame this as we did in the vacation school by having first a brief service for the younger children. After the singing of a child's hymn, and a story for the Beginners, we began the Junior service. Because the children knew few hymns we had to rely on two or three old favorites, and then learn others from time to time. Following the hymn, a psalm was read responsively, and then a short selection was read from the Bible. One of the children led in the reading of the psalm, and another child would read the Bible lesson. After the Bible reading was over, a few prayers, including the Lord's Prayer was said, ending with the Grace from the Morning Prayer service in the Prayer Book.

The children then went to their classes, where the lesson of the day was given. After the lesson period of between thirty and forty minutes was over, the offering was taken, the closing hymn sung, and the final prayers, and Benediction said. As the children were leaving the school they were given their Sunday Church School paper.

The ideal worship service in a one room school, however, would be to have the Juniors worship by themselves while the Beginner-Primary group had its service outdoors. This can be

done quite often during the spring and summer months. Keeping this in mind, I have outlined below two services, one for the Beginner-Primary, and the other for the Juniors.

Worship Service for the Beginner-Primary Group.

Hymn--"All Things Bright and Beautiful".

Leader--Once, long ago, a man was thinking about the beauty in the world, and he called it lovingkindness. He wrote a verse about it. It is in our Bible. Read, "The earth is full of the lovingkindness of the Lord." (Ps. 33:5b) Shall we say it together? Sometimes when we are quiet and close our eyes it gives us a chance to think of beautiful things we have seen or heard. Let us close our eyes and think of some of these things.

Quiet period (Do not have it too long): Encourage children to talk freely about the things they saw or heard.

Looking at pictures: Some artists have painted pictures about some of the things you saw in your mind. As the teacher shows pictures repeat the verse, "The earth is full of the lovingkindness of the Lord."

Story: Some story may be selected in which a child goes on a picnic into the woods with his parents. They play a game of finding surprises. The surprises are some of nature's gifts. While doing this the parents teach him the verse, "The earth is full of the lovingkindness of the Lord," which they sing together all the way home.

Song: "Praise Him, Praise Him, all ye little children."
Offering.
Prayer: O God, we thank you for all the things in the world which remind us of you. Help us to show lovingkindness in our home and school and church. Amen.

Worship Service for Junior Group.

Hymn: "Fairest Lord Jesus"

Psalm: Numbers 19, 23, 24, 95, 98, 100 are very good. The Psalm may be said responsively, or antiphonally.

Bible Lesson.

Hymn: "He who would valiant be"

Prayers: The Apostles' Creed.

Prayers from the Prayer Book.
a. For Children, p. 43.
b. For Religious Education, p. 42.
c. For Social Service, p. 43.
d. For Social Justice, p. 44.
e. For a Birthday, p. 586.
f. For Joy in God's Creation, p. 585.

Prayers--written by the children.

Boys and Girls Prayer (found in the appendix)

Grace--from the Morning Prayer Service.

Story.

Offering.

Closing Prayers and Benediction.

Hymn: "All Things Bright and Beautiful"

C. The Bible.

"The Bible has been the heart of the lessons of Church schools from the beginning." [1] The Bible is the center of the Church's life, and for this reason the Bible selections used in the worship service should have a connection with the lesson of the day.

The Christian teacher has two responsibilities: (a) to understand the Bible for himself, and (b) to present it so that his pupils can form their own understanding. Teachers today should use the modern translations of the Bible along with the King James version so that the children may understand the Bible more clearly by themselves.

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1. Miller, Randolph C., A Guide for Church School Teachers. Cloister Press, Louisville, Ky. p. 80.

Good lesson materials offer the best guidance in selecting Bible material to use with children. This is true both for stories and memory passages. Children learn verses by frequently hearing and using them. An illustration, Virginia, age six, had so absorbed the verse, "God hath made all things beautiful," that when she reached the top of Mount Washington, she spontaneously uttered these words as she looked and wondered at God's world.[2.] Children can learn to like the Bible if we are wise enough to select that which they can understand at each age level and which they can use and enjoy in their experiences. Bible stories that present God in terms of the best that children are capable of imagining should be used. Young children should begin with incidents from the life and teachings of Jesus. Old Testament stories which reflect the spirit of love and unselfishness may also be used.

In our Sunday church schools, the Bible material that we used was chosen to fit into the lesson material, whereas the Bible material in our vacation schools was chosen to fit into a certain theme for the worship service.

The psalm which we used on Sunday was also chosen for its importance to the lesson.

We also encouraged weekday Bible reading by the children with simple rewards for those that were regular in their reading efforts. Generally the Bible selections to be read

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2. Roorbach, Rosebary, Teaching Children in the Small Church. Methodist Publishing House, N.Y. p. 73.

were chosen by the teacher, although at times we used the selections printed in the weekly church schbol paper. Very little was done in the way of Bible dramatization in our Sunday church schools because we didn't have as much adequate leadership as we had for the vacation schools. However, had we had the leadership we could have used dramatization very effectively along the lines mentioned in Chapter IV, with this exception, that, because of the time element, no long dramatic presentation canbe given effectively except at stated times such as Easter, Thanksgiving, and Christmas.

D. Lessons.

A good teacher does much more than entertain a group or keep his pupils quiet. He seeks to enlist thoughtful, interested participation of the pupils. First clues as to how this is done come from observing the methods of the Master. Jesus knew his disciples intimately. He could see just what each one needed. His teaching went on unceasingly through his example, through familiar illustrations, through references to the past, and through interpretation and explanation over and over again. A good teacher teaches today by the kind of person he is, by what he knows, and by what he does.

One who teaches in the church school has a marvelous opportunity to grow as a person. Fellowship with children,

and youth helps one to grow mentally and spiritually. A teacher will teach most by what he is and what he becomes if he is a growing Christian.

Knowledge inspires confidence, and knowledge is power when it is linked to purpose. A teacher needs four funds of knowledge.[3].

"1. He needs to know God as Father. He needs to know Jesus if he is to introduce him to his pupils. He needs to know and seek to live the Christian way of life he is to interpret.

"2. The teacher should know his pupil. He should be familiar with the general characteristics and interests of his period of development. He should know Peggy and Jim personally, at home, at school, at play, at work. Informal contacts multiply teaching power. Some teachers keep a confidential notebook. There is a section for every pupil. Notes are entered frequently as reminders. One school chooses much of its junior high lesson material in the light of conversations overheard among intermediates.

"3. The teacher must know the material he is to teach. The Bible should be a living book to him. Lesson helps should be studied thoughtfully. He should be alert to find additional facts and illustrations in his general reading. No teacher need be afraid to do honest exploration with the members of his class. He need only fear to pretend to possess knowledge which he does not have. A college professor reminds us that there are two kinds of knowledge--what one knows, and what one knows where to find. The Church school teacher needs both.

"4. The teacher should know how to teach. The words he uses should not lead the pupil to decide that religion is queer and different and apart from the rest of his life. Pupils should be stimulated to think. 'Study your lesson' arouses little enthusiasm. A question arousing curiosity sends the pupil out eager to find out. An interview, something to make, a trip, an occasional report willcall forth more effort."

"Lesson materials must be carefully selected to meet a number of different standards and needs. (1) They must meet the needs of the age-group, taking into consideration the intellectual capacities, vocabularies, ability to sustain interest, and mental activities. They must be based on experiences to which the pupils will respond, beginning with

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3. The Small Sunday School, Curriculum Committee of Congregational Christian Churches. Pilgrim press, Boston, Mass. p.30.

real life experiences and working in terms of their growing edge. They must provide for all the objectives for the age-group. They must reach the needs of the pupils in a particular area or situation--social, educational, economic, and geographical. This last consideration will be the final one for the individual class or mission.

"2. Courses must be chosen in terms of adequacy of method. The method must be life centered. It must be adapted to the entire curriculum of the local Church school. It must be congenial to the limitations of equipment and resources. It must be within the abilities and scope of the available teachers.

"3. Courses must be chosen in regard to content. The pupil must never be taught anything that needs to be unlearned. The lesson materials must meet the theological requirements of the local church." 4.

Various courses for the various age-groups will be found in the Appendix.

Rural workers will agree, I believe, that the lesson material for children in rural church school must be simplier than that used in the city schools because, as I have mentioned before, so many of the rural children have not had the religious background that the city children have had. However I have found from personal experience that the rural child is eager to learn, and is as capable of tackling problems as his city cousin.

In our schools we seldom used material that was graded for Juniors with Juniors, but in general used Primary material with Juniors, and Beginners material in our Beginners-Primary groups.

Handwork in the Sunday church school will of necessity

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4. Miller, Randolph C. Op Cit., p. 102.

be of a simplier nature than that used in the vacation school because of the shorter session, although if one had a building that was for the exclusive use of the church school, one could undertake some of the projects used in the vacation school. In our Sunday church schools the handwork consisted of scrap-books which contained the lesson material and related lesson helps. For the young children, coloring work was provided, and paper cut-outs was also used.

E. Offering.

The section devoted to the Offering in Chapter IV might be repeated here, as there seems to me to be little need to change the methods of taking the offering in the Sunday church school from that used in the vacation Bible school. One method might be added, and that is the use of the weekly envelope system. Children gain a great deal by this systematic method of giving, and the use of the duplex envelope is a help in the furthering of our missionary work. Children can be taught their missionary obligation by their putting money in the red side of the envelope, and also by the use of the mite Box during the season of Epiphany or Lent.

F. Closing.

In the section on Worship in this chapter we dealt with the closing of the Sunday session. There should be a hymn and the final prayers, and Benediction. Also at the closing of the session, the teacher may distribute the weekly papers to the children. These papers have their place in the religious training of the child. The stories in them have much to teach

the child in his relationship with other children and then there are games, and puzzles to be played, and also a Bible lesson based on the International Bible Series. The two outstanding publishers of these papers are the David C. Cook Publishing Co., of Elgin, Illinois; and the Pilgrim Press of Boston, Mass. Samples of these papers will be sent by the publishers to all who request them.

Chapter VI

Conclusion

A. Excerpts from an Address by Bishp Green

B. Author's remarks.

Chapter VI

Conclusion

A. Excerpts from an address delivered by Bishop Green on October, 20, 1936 at the Seabury-Western Theological Seminary, Evanston, Illinois.

"Our divine Lord was a villager. He was close to the life of the tiller of the soil and knew the ways of those who worked in the open fields. He spoke their language. The seed and the sower, the plow and the plower, the sheep and the shepherd, the fields of ripening grain and the reapers, the harvest and the storehouse, were woven into his talks to adorn his parables and to illumine his teachings. He was in a true sense rural-minded.

"Our Church lacks much of having this mind of the Master. Having begun under rural and agricultural conditions and ideals, we have swept too easily, along with the Nation, into the strong current of urban and industrial interest and 'mores'. We find ourselves more and more at home in the great cities, love the glamour of the urban avenues, the bustle of the busy marts, and the din of the Exchange. Correspondingly, the Church has grown away from the 'common people', and holds too tenuous a contact with the small town and country folk. The church and the State have been, since the turn of the century, slowly and encouragingly realizing the price of this neglect. But we are yet only within hailing distance of an effectual and clear vision of rural duty and opportunity.

" That urban and industrial people for merely selfish reasons should interest themselves in the rural folk has been given frequent emphasis. Industrially speaking, agriculture is the basic industry. It raises the food indispensable to existence itself, and produces the raw materials without which the wheels of factories would cease to turn. Urban economic welfare rests on the shoulders of the farmer. He supplies the largest block of actual or potential purchasing power in the Nation. The country feeds the city with people as well as products. It is estimated that more than fifty-three per cent of the urban growth is from the rural districts. Recent surveys show that the membership of the city church depends largely for its steady growth upon the rural church. The increment of the city church is by transfer eighty percent; that of the rural church seventeen percent. The large city church adds to its membership twenty percent by accession; the rural church produces eighty-three per cent of its own membership. In the religious realm, then, as in the realm of industry, the rural worker is toiling where the raw materials are found. There is a plentiful harvest for the reaping. Only forty pereent of the rural population is in the active membership of the churches. The church that wins the country-side wins the city street.

"The fact that the churches have not kept pace with other institutions, such as those of education, the Federal Farm Extension Agencies, Boy Scouts and Girl Reserves, Hi-Y Clubs, and even the Y.M.C.A., gives added urge to such an appeal. It is agreed that of all the great social institutions the rural church has shown the least adaptation to the changed conditions and needs of rural life, and stands in consequence practically powerless in the face of the most immediate needs of rural life. The rural church, say some, is decadent. It is estimated that there are 21,000 closed or abandoned country churches in the nation, 1,600 in Illinois outside of Chicago. The average attendance upon services is decreasing. 'Protestant churches' it is said, 'are reaching a smaller proportion of the population than formerly.' 'Interest has declined.' The rural church in the majority of cases is not attracting the rural population.

"These facts constitute a challenge, not a discouragement; and the churches have not been resting on their oars. The larger Protestant bodies, the Roman Catholic Church, and our own church have been for some years giving deeper thought to the rural field. In 1923, Charles N. Lathrop called our first Rural Church Conference, in Philadelphia. In 1924 the Division of Rural Work of the National Council was organized, and a full-time Secretary of Rural Work employed. In 1931 the Joint Commission on Rural Work proposed and the General Convention adopted a comprehensive and constructive program of rural work, worthy of the generous support of the church. The church was taking hold.

"From the standpoint of strategy or method our church can make that ap roach to rural work which will most constructively help in solving the problems and meeting the needs of rural life. The genius of the Anglican is practical. With inspired, if almost unconscious, vision and insight the National Council placed rural work at first under the aegis of the Department of Christian Social Service. It rightly saw it as a task for the application of the social Gospel. The task today is only indirectly missionary, and directly that of interpretation and application in regions already committed to the Gospel of the Master. Rural work has recently been placed under the Department of Missions. I am sure that under the strong and understanding leadership of that Department the social needs of rural life will not be neglected.

"Because rural work must be in purpose missionary, and in method and technique social and educational, it must know and use the facilities of the Christian educator and sociologist. For this reasona large group of rural leaders believes that the efficient administration of rural work calls for the

maintenance of a special department, or certainly for a strong Division of Rural Work, with an Executive Secretary who, with freedom of initiative and independence of administration, and with adequate budget, may direct a program which correlates for the forces of missionary zeal, social vision and educational objectives in the service of the rural people. This would be the recognition of the rural problem as a national one and of rural work as a special duty of the church as well as a highly specialized task and service. (This has already been accomplished to a large degree).

"I have stated it as my conviction that our church has a philosophy of religion and life which permits and challenges us to render a constructive service to rural America. In saying this, I would not be interpreted as depreciating the contribution of our sister communions. It was the circuit-riding evangelist of these communions who carried the light of the Gospel of our Divine Lord, when our Church was powerless to send its messengers, into the farflung lines of Western migration. It should be our aim to enter into the rural field in cooperation with our Christian brethren. The work needs us all. But I would challenge our own church folk to recognize our peculiar gifts, and neither refuse, nor fail, to add them to the treasury of service to rural America.

"The method will, perhaps, become more steadily plain to us. Some form of what has been called the 'larger parish' or the associate mission must be developed. Many factors have brought into nearer relationship the country people and the village. The village or hamlet becomes more and more the natural center for the cooperative educational, recreational, and religious activities of the so-called 'trade area.' The church must look to the day when she shall have in every such center, without closing her preaching stations in the isolated sections, but as directing and strengthening their usefulness, a worthy place of worship with an illuming rendering of our divine liturgy and strong preaching of Gospel truth, and a parish house which is at once a place of sacrificial ministry, of cultural power and wholesome recreation, from which shall go the creative power and grace of the Gospel into the lonely lives of isolated folk.

"For the leadership of such work we shall have unselfish men who have felt the call of the rural ministry as a life work, have been especially trained for such work, whose hearts are filled with genuine love and appreciation of country folk, who are not dirt farmers necessarily, but who know the difference between a harrow and a hoe, who are familiar with the programs of Nation and State for the betterment of rural conditions and life, who will go into their homes with a loving, understanding, and sympathetic pastoral service, only to much lacking in the church as a whole and by every testimony expecially lacking in the isolated lives of the rural people.

"Working with such a man should be a corps of associates, also especially trained as educational directors and social workers. These would cooperate with the educational and social agencies of county, State, and Nation, bringing to them the touch of the Master's hand while profiting by their secular experience and efficiency.

"May we pray that the Lord of the harvest send forth laborers into his harvest, and laborers fit for the task. The rural field is no place for the peripatetic parson, seeking preferment, nor for the battle-scarred veteran, seeking a well-earned rest, nor for the unfortunate misfit, seeking the level of a meager capacity. Rural work is a man-sized job; our strongest men are none too good for it. A vital, aggressive, resourceful, sacrificial man, loving God and his Church and loving those for whom Christ died, can find in the rural field an imcomparable opportunity for noble service, and receive the sweetest rewards of a devoted ministry.

"Fifty-six million rural people, black and white, native born and foreign born, farmer and shepherd, coal miner, cotton picker, berry and fruit gathers, tenants and home-owners, seasonal and migrant wage-earners, small town folk as well as those in the open field, a great variety of rural people engaged in most diverse occupations, constituting the most important special group in our national life, are calling for the ministrations and guidance, for the saving grace and power of the Church of the Lord Christ. I am perfectly sure that we shall not pass by on the other side." 1.

B. Author's Remarks.

It is my hope that this thesis will be of some help to those who feel called to work among our rural people. As I mentioned in the Introduction, I cannot claim to have had any great authorties to back me in my suggestions and plans, but rather my thoughts have been put down in writing after having been used for three years in the laboratory of Rural America.

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1. Green, William Mercer, The Church and Rural Life. National Council, Episcopal Church, N.Y., 1936.

I would like to stress in conclusion the real need for devoted men and women as workers in our rural fields. As Bishop Green remarked to the students at Seabury-Western Theological Seminary in 1936, the rural field is no more the place for the unfit clergyman, than the wealthiest city parish in New York City. The rural mission has as much right to an outstanding young cleric as does the city church, but the rural field does need men trained in rural techniques. The theological schools of our country have a challenge to meet in this respect. The time has come when our schools must recognize the importance of rural work, and offer definite training in this field. Rural Christian education is definitely different from urban Christian education, and it is important that this be recognized at the beginning, or much valuable time will be lost in making the adjustment. Rural living habits, and customs are different from those found in the city, and again the clergyman is challenged. Rural life in the eastern part of the United States is different from that found in western United States, and in the West one finds two different rural situations. This thesis has been mainly concerned with the rural "wide-open spaces", found in Idaho, Montana, Wyoming, Arizona, New Mexico, and Nevada, with the hope that it will be of such interest to some that they will want to devote themselves to this type of work. We cannot let these people pass by on the other side. The job is there for us to do, and we have no right to leave it undone.

Appendix of Helps

A. Lessons.

B. Handwork.

C. Visual Aids.

D. Stories and Poems.

E. Hymns and Songs.

F. Prayers.

G. Games.

Appendix of Helps

Note: The courses listed below are graded in accordance with the recommendations of the various denominational Boards of Christian Education. My recommendation is that a careful selection of courses be made, keeping in mind that most material is graded too high for children in the rural areas.

A. Lessons.

Nursery (three year olds and younger)

Danielson, F.W., and Moore, J.B., Three Years old (Pilgrim Press). "Centers in the children's experience in play, home, nature, and the class itself." [1].

McCallum, Eva B., Guiding Nursery Children in Home and Church. (Bethany Press). "Covers procedures for the teacher, source materials, stories, and activities. Provides for pictures and leaflets with stories for the children."

Lloyd, Mary Edna, Religious Nurture in Nursery Class and Home. (Graded Press). "A new course for the nursery, with full suggestions for the leader and attractive booklets for the children," and including My Book for Fall; My Book for Winter; My Book for Spring; My Book for Summer.

Bigler, Margaret K., A Lantern to our Children (Morehouse-Gorham). "An elaborate program for the entire pre-school period, with leaflets for four years, leader's and parents' guides, and a record book."

Child Guidance in Christian Living. (Methodist Publishing Co). A monthly magazine containing teacher's material.

The Christian Home (Methodist Publishing Co.). A monthly magazine for parents' use.

Little Pilgrim Lesson Pictures (Pilgrim Press).

Kindergarten (four and five years old)

Maramarco, Phyllis, Finding God in Our Homes (Cloister).

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1. All quotes in the Appendix from Miller, Randolph C., A Guide for Church School Teachers, Cloister Press, Louisville, Ky. 1943, pp.103-111.

Maramarco, Phyllis, Finding God in His Wonderful World (Cloister)
"These touch on the children's most significant experiences, and the book for parents and pupils is helpful in each case."

Christian Education Units (National Council, Protestant Episcopal Church).
"Seven fine units for this age, covering the Church, Thanksgiving, Christmas, home, ourselves, play, and other people. These units are teaching guides only, and other materials must be purchased separately. They use the best teaching methods."

Greivogel, Esther, Danielson, Frances W., and Moore, Jessie M., The Little Child and the Heavenly Father (Graded Press).
"Good and easy to teach. Covers two years. Story leaflets to take home."

Beginners Lesson Pictures (Methodist Publishing Co.).
Thirteen cards in color for the children. Each has an attractive picture on the frontand a story, song or poem on the back.

Child Guidance in Christian Living (Methodist Publishing Co.)
Teacher's material.

The Christian Home (Methodist Publishing Co.)
For parent's use.

Pilgrim Bible Stories for Children (Pilgrim Press).

Children's Religion (Pilgrim Press). Monthly.
For teachers' material.

Freivogel, Esther, Our Happy World, (International Council of R.E)

Milton, Jennie Lou, Let's Go Out-of-doors.
(International Council of R.E.).

Shields, Elizabeth, Happy Times in Our Church, (International Council of Religious Ed.)
The three courses above ar units of Guided Experience for Vacation Church Schools. Approved by the International Council of Religious Education. [2].

White, Clara L., Helpers in God's World. (Westminster Press).

Munkres, Alberta, I Wonder Stories, (Abingdon Press).

Shields, Elizabeth, Beginners in God's World, (Westminster Press)

Danielson and Moore, Vacation School Manual, (Abingdon Press)

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2. Blair, W. Dyer, op.cit. p.272.

Moody, M., Kindergarten Course, (Abingdon Press)

McPherson and Roorbach, Some Suggestive Program Areas for Kindergarten in the Vacation Church School. (Metropolitan Federation of Daily Vacation Bible Schools).

Danielson, F.W., Bible Stories (Pilgrim Press).

Smither, E.L., Jesus and the Children (Thos. Nelson and Sons).

The Little Child and the Heavenly Father, Course F. (Closely Graded Series).

Primary (first, second and third grades)

Adams, Katherine Smith, New We Are Going to School (Cloister). "The perfect example of the correct title for this age group, and the course covers all kinds of schools for children."

Christian Education Units (National Council). "Seven units for the first and second grades, covering Jesus, Christmas, Easter, Living together, talking with God, working together, and nature. Teacher's guides only are provided."

Adams, Katherine Smith, Knowing and Loving Our Neighbor,(Cloister) "Getting acquainted, those who help us, those we help, and the church. It meets the needs of the expanding interests of the second grade child."

Prugh, Marcella, Discovering Our Church, (Cloister). "Introduees the child to the church, by means of exploration and a good workbook, one for each child."

Barbour, Dorothy D., Working in the Church (Morehouse-Gorham). "Excellent, but radical enough to drive the rest of the Church school crazy with its activities. No material for the child."

Bible Books for Boys and Girls, (Pilgrim Press). "Has been used with success by those who do not want to introduce the church at this age. Plenty of material and inexpensive."

Christian Education Units, (National Council). "Five units for third or fourth grade, covering the Bible, heroes of the church, giving of money, the necessity of laws, and Whitsunday. No material for the children."

The Primary Class, (Methodist Publishing Co.).
Thirteen four-page folders printed in colors with a picture on the front and a story on the three other pages.

Bible Lesson Picture Roll, (Methodist Publishing Co.)
Thirteen large colored pictures illustrating the Group Graded Lessons for primaries.

Child Guidance in Christian Living, (Methodist Publishing Co.).
Teacher's material.

Pictures and Stories, (Methodist Publishing Co.)
An illustrated weekly story paper printed in color.

Pilgrim Bible Stories for Children, (Pilgrim Press).

Fraser, Ellen E., Learning About Our Church, (International Council of R.E.)

Rice, Rebecca, Exploring God's Out-of-doors, (International Council of R.E.)

Reed, Elizabeth Liggett, Bible Homes and Homes Today, (International Council of Religious Education).

Taylor, Florence M., Child Life in Bible Times.
(International Council of R.E.)
The four courses above are units of Guided Experience for Vacation Church Schools. Approved by the International Council of Religious Education. [3].

Dudley, God's Children Living Together, (Westminster).

Cox, Home Life Program Unit, (Metropolitan Federation of Daily Vacation Bible Schools).

Jones, M.A., Child Neighbors in America, (Friendship Press).

Bailey, Friendly Tales, (Milton Bradley).

The Human Story of Coal, (Association Press).

Wagner, Mabel G., Exploring Our Neighborhood, (Metropolitan Federation of Daily Vacation Bible Schools).

Warner, The World in a Barn, (Friendship Press).

God's Great Family, (Morehouse. Christian Nurture Series).

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3. Blair, W. Dyer, op.cit., p. 272.

Lobingier, E.M., Stories of Shepherd Life, and Hebrew Home Life, (University of Chicago Press).

Blair, Marie M., Program Unit, Shepherd Life, (Metropolitan Federation of Daily Vacation Bible Schools).

Patch, First Lessons in Nature, (Macmillan).

Stevens, Bertha, The Child and the Universe, (John Day Co.).

Harris, Friendly Farmers, (Friendship Press).

Junior (fourth, fifth and sixth grades)

Young, Frances M., The World to Christ We Bring, (Cloister).
"A fine missionary course, making the approach from the biographical side and beginning with the missionaries of the Bible."

Pilgrim Junior Bible Workbooks, (Pilgrim Press).
"Can be used throughout the junior department, becoming more difficult with each book. Books 3,4,5,6,7, may be used with this group."

God's Great Family, (Morehouse-Gorham).
"A course which has proved successful in many parishes."

Christian Education Units, (National Council).
"Same as those for grade three."

Hill, Dorothy LaCroix, The Way of Good Will, (Graded Press).
"Carefully attuned to the needs of ten year olds, with adequate information for the teacher. There are four guides and four pupil's books during the year. After Thanksgiving there is a long unit on the life and work of Jesus, which is good to stress at this time."

Bonser, Edna, How the Early Hebrews Lived and Learned,(Macmillan)
"Stories and activities combined to make a fascinating course. Can also be used by the boys and girls for their own reading."

Jaynes, Mildred F., and Hewitt, Mildred, Christian Living in Our Community, (Cloister).
"Some teachers have difficulty with this course, but it has some interesting stories and good suggestions for activities, especially when supplemented with Eakin, Mildred, Exploring Our Neighborhood, (Abingdon-Cokesbury). Its pacifism will not be popular today."
Revised by Marcella Prugh (1944).

Hobensack, A.B., Riches to Share, (Abingdon-Cokesbury).
"An excellent half-course on stewardship."

Clarke, Maurice, Worship and Worshipers in the Church,(Cloister).
"Best course to prepare boys and girls for confirmation. Can be used in conjunction with Clarke, Maurice, Adventures in Church Worship, (Morehouse-Gorham)."

Pilgrim Junior Bible Workbooks, (Pilgrim Press).
"These are usually excellent, and books 9,10,11,12 are expecially good at this age."

Baxter, Edna M., Living and Working in Our Country. (International Council of Religious Education).
"Nine units dealing with the problems of society, hunger, labor unions, cooperatives, housing, etc."

Gates, Herbert W., The Life of Jesus (University of Chicago Press).
"If a life of Christ is desired for this grade, this is the best available."

Taylor, Florence M., Child Life in Bible Times, (International Council, Cooperative Series).
Four units; In the Tents of the Shepherds, In the Hills of Canaan, In a Village in Galilee, In the city by the Sea.

Martin, Florence, Observing National Holidays and Church Festivals. (International Council, Cooperative Series).
Five units of five or more sessions to help children to a Christian interpretation of national church holidays and to discuss proper ways of observing them.

Scriven, G.B. Our Family the Church, (Morehouse-Gorham).
Six units provide for a year's work: Membership in the Family, The Parish Church, The Festivals of the Family, The Family's Ministers, The Holy Communion, All Through Life.

McMaster, Vernon, A Tour of Bible Scenes, (Morehouse-Gorham).
A guide book for Junior boys and girls in their exploration of the Bible. The book can be used by an individual or a group.

Frazier, Elizabeth, A Treasure Hunt for Boys and Girls, (Morehouse-Gorham).
A year's work in workbook form dealing with many phases of Church life requiring pupil research.

Junior Quarterly,(Methodist Publishing Co.).

Child Guidance in Christian Living, (Methodist Publishing Co.).
Teacher's material.

Trails for Juniors, (Methodist Publishing Co.).
An illustrated weekly story paper printed in color.

Bible Books for Girls and Boys, (Pilgrim Press).
A series of eight books for pupils, with separate teaching helps.

Ball, Elsie, Friends at Work, International Council, Coop. Series).

McPherson, Imogene, Learning about War and Peace, (International Council, Cooperative Series).

Martin, Florence, Living in our Community, (International Council, Cooperative Series).

Hazelwood, Lola, Discovering Bible Lands, (International Council, Cooperative Series).
The four courses above are units of Guided Experience for Vacation Church Schools. Approved by the International Council of Religious Education. 4.

Bonser, E.M., The Golden Rule City, (Pilgrim Press).

Perkins, Knights of Anytown, (Pilgrim Press).

Bradshaw, Knights of Service. (Abingdon Press).

Hawthorne, M.O., Learning to Live, (Abingdon Press).

Burgess, Trail of Everyday Living, (Westminster Press).

Jenness, M., Meet Your United States, (FriendshipPress).

Jones, M.A., Young America Makes Friends, (Friendship Press).

Entwhistle, Open Windows, (Missionary Education Movement).

Jenness, M. The Orient Steps Out, (Abingdon Press).

Lobingier, J.L., Our Church (University of Chicago Press).

Jenness, M., The Church and World Farmers, (Friendship Press).

Wallace, A., Overcoming Handicaps, (Harpers).

Baldwin, M.J., Stories of Early Church Heroes, (United Lutheran Publishing House).

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4. Blair, W. Dyer, op. cit. p. 272.

Moody, N.Y., Church Program Unit, Metropolitan Federation of Daily Vacation Bible School.

Mills, Dorothy, The People of Ancient Israel, (Scribners).

Whitman, Eleanor W., From Desert to Temple, (Beacon Press).

Fraser, Followers of the Marked Trail, (Abingdon Press).

Erliegh, Eva, In the Beginning, (Doubleday Page).

Davidson, Asher, The Hebrew Quest for God, (4 Fleet Lane, E.C. 4 London).

Hawthorne, M.O., Learning to Live, (Abingdon Press).

Jones, R.M., The Boy Jesus and His Companions, (Macmillan).

Hanson, A Travel Book For Juniors, (Abingdon Press).

Orton, Haxel V., Out in the Country, (Friendship Press).

Lambertson, Floyd W., Rules of the Game, (Abingdon Press).

Hutton, J.G., Our Wonderful World, (Abingdon Press).

Thomson, J. Arthur, The Bible of Nature, (Scribners).

Bro, M.H., Kieffer, A., Dexter, A., Wheat Magic, (Friendship Press).

Bonser, E.M., A Little Boy of Nazareth, (Harpers).

Jones, Rufus, Boy Jesus and his Companions, (Macmillan).

Hawthorne, Marion A., Jesus Among His Neighbors, (Abingdon Press)

Intermediate (seventh, eighth, and ninth grades)

White, Mary C., The Old Testament and You, (Cloister).

White, Mary C., The New Testament and You, (Cloister).
"These are two of the finest possible courses on the Bible for this age, but each takes an entire year. One suggestion is to study the Old Testament in the eighth grade and the New Testament in the ninth grade."

Desjardins, Lucille, What Boys and Girls are Asking, (Abingdon-Cokesbury).
"An excellent course for the seventh and eighth grades, dealing with the real questions of boys and girls."

Grant, Frederick C., The Life and Times of Jesus,(Abingdon-Cokesbury).
"Another good course on the life of Christ, but a little old."

Lambert, Robert S., and Fender, Flora S., Confirmation Made Interesting, (Morehouse-Gorham).
"This is an excellent workbook for this group, or for any confirmation class where a thorough job is desired. Has been used successfully with adults as well."

Jenness, Mary, Jesus Christ Our Lord, (Cloister).
"This may be used either in the eighth or ninth grade, an excellent time for a thorough study of the life of Christ. This particular course brings the life of Christ close to the present-day experiences of the students."

Brookman, Alice, "My Own" Life of Christ, (Morehouse-Gorham).
"Another good workbook, relying primarily on the Gospels."

Jenness, Mary, We Explore the Prophets, (Morehouse-Gorham).
"A workbook relating the prophets to everyday living. The companion book, Men Who Stood Alone, contains magnificent stories told in Miss Jenness' unique way."

Jenness, Mary, Climbers of the Steep Ascent, (Cloister).
"A fascinating treatment of the great figures of Church history, relating individuals to the great movements of the church through the ages. For ninth or tenth grade. Any course on this subject should use Bainton, Roland, The Church of Our Fathers, (Scribners)."

Brookman, Alice, "MyOwn" History of the Christian Church, (Morehouse-Gorham).
"Based on Wilson, Frank, The Great Commission, (Morehouse-Gorham)."

Hunting, Harold B., The Story of Our Bible, (Scribners).
"Old, but still interesting, scholarly, and sound."

Seidenspinner, Clarence, How to Read the Life of Jesus, (Methodist Publishing Co.).
"A brief unit for about five sessions which could be used as a special project."

McMaster, Vernon, A Tour of the Prayer Book, (Morehouse-Gorham).
A workbook on the Book of Common Prayer. The thirty-six worksheets provide suggestions for a full year's work either for an individual working alone or for a class.

McMaster, Vernon, I Prepare for Confirmation, (Cloister).
A year's work providing an excellent means of enabling young people to prepare themselves for Confirmation. It may be used by an individual either meeting with a group or working alone under the supervision of his parents or his minister.

Junior Bible Workbooks, (Pilgrim Press).
A series of Bible studies with separate teachers' helps.

Pilgrim Bible Quarterly for Junior High or Intermediate Groups, (Pilgrim Press).
Teachers' Guide published separately.

Clyde, Nathana L., Discovering God in the Beautiful, (International Council of Religious Education).

Jenness, Mary, We All Need Each Other, (International Council of R.E.).

Desjardins, Lucille, Our Living Church, (International Council of R.E.)
The three courses above are units of Guided Experience for Vacation Church Schools. Approved by the International Council of Religious Education. [5].

Lobingier, J.L., How Big is Your World?, (Pilgrim Press).

Hutton, J.G., Our Wonderful World, (Abingdon Press).

Weston, S., The Prophets and the Problems of Life, (Pilgrim Press).

Desjardins, Lucille, Discovering How to Live, (Abingdon Press).

Mattison, An Adventure in the Use of Leisure Time, Program Unit Metropolitan Federation of Daily Vacation Bible Schools.

Weston, Sidney A., Jesus and the Problems of Living, (Pilgrim Press)

Jenness, M., The Orient Steps Out, (Abingdon Press).

Niehbuhr, H., Greatness Passing By, (Scribners).

Hunting, H.B., Pioneers of Goodwill, (Friendship Press).

Hunting, H.B., Witnesses for Christ, (Scribners).

Wells, Margaret, How the Present Came from the Past, (Macmillan).

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5. Blair, W. Dyer, op.cit., p. 272.

Kitchin, Rev. J.G., Scripture Teaching Illustrated by Objects and Models, The Church of England Sunday School Institute, London.

Bonser, Edna, How the Early Hebrews Lived and Learned, (Macmillan).

Laufer, The Bible, Story and Content, (Abingdon).

Mathews, B., Life of Jesus, (Harpers).

Carrier, B. Kingdom of Love, (Doran).

Hawthorne, M.D., Jesus among His Neighbors, (Abingdon Press).

Buck, Life of Christ, (Beacon).

Mathews, B., Paul, the Dauntless, (Fleming Revell).

Lobingier, J.L., Our Church, (University of Chicago Press).

Hunting, Harold B., Adventures of Mr. Friend, (Friendship).

Jenness, Mary, The Church and World Farmers, (Friendship Press).

Hamlin, Fred, Treasures in the Earth, (Friendship Press).

Young People

Dun, Agnus, We.Believe, (Morehouse-Gorham).
"This course on the creeds may be used as either a half-course or full course."

Addison, James T., Our Expanding Church, (National Council).
"Can be used as a half-course on missions, expecially when supplemented by VanDusen, Henry P., For the Healing of the Nations, (Scribners)."

Our Bible, (Christian Nurture, Morehouse-Gorham).
"An excellent course for this group or for adults."

Hunting, Harold B., Your World and How to Live in It, (Abingdon-Cokesbury).
"It is time for young people tobe forming their own ideals in relation to their daily experiences."

Edwards, Margaret Dulles, Opening the Old Testament, (Scribners).
"A difficult but fascinating workbook, with unique charts and many insights into the nature of the Old Testament."

Weston, Sidney, Jesus and the Problems of Life, (PilgrimPress).
"Mostly about Jesus, and it ties him in with the young person's daily living in a helpful way, Can be used with Gilkey, James G., The Problem of Following Jesus, (Macmillan).

Holt, Harold, Building the City of God, (Morehouse-Gorham).
"The Church's task in the world." (Out of Print).

Wieman, Regina Westcott, Popularity, (Willett, Clark).
"Strikes at the heart of young people's problems. This is especially fine for girls' groups, but is also good for boys."

Knox, John, The Man Christ Jesus, Willett, Clark).
"A reverent, and beautiful study of the meaning of Christ. Good for a half-course."

Hodges, George, The Episcopal Church, (Morehouse-Gorham).
"The best single introduction to the subject. Good for a half-course."

McMaster, Vernon, A Tour of the Prayer Book, (Morehouse-Gorham).
"A very difficult workbook, which may be used with classes of acolytes or junior altar guilds."

Brookman, Alice, "My Own" Workbook on Practical Christianity, (Morehouse-Gorham).
"A difficult and thorough workbook which can be used to advantage by anyone deeply interested in social problems."

Van Dusen, Henry P., For the Healing of the Nations, (Scribners).
"The best introduction to Christian missions."

Meland, Bernard E., Write Your Own Ten Commandments, (Willett, Clark).
"A reverent, and sincere book that belies its title, and it gives helpful guidance to a confused generation."

Darsie, Charles, The Christian Family,
(Christian Board of Education, St. Louis).
"A ten lesson course for young people on the development of the Christian home."

Our Church and Her Mission, (Christian Nurture, Morehouse-Gorham).
Units for a year's work covering an introduction to our Church's missionary work, and material for study of a group, as Indians; a field, as China; or a topic, as Evangelism; according to the choice of the young people.

Smith, Robert S., The Person I Hope to Become,(Pilgrim Press).
A series of seven studies for personal meditation or group discussion on how to make the most of ourselves. Psychology gives us a better understanding of personality. Religion helps us to achieve an arresting, magnetic, well-rounded personality.

Christianity's Answer, (National Council, Episcopal Church,N.Y.).
Three pamphlets, Understanding Each Other, Making Democracy Work, and Being A World Christian. Each pamphlet contains complete program set-ups; informative articles, illustrative material, and varied-meeting suggestions; true-false tests and intriguing "Self-check-ups"; guides to field trips, projects, and complete reading lists.

Fiske, Charles, The Faith by Which We Live, (Morehouse-Gorham).
A plain practical, common-sense exposition of the Christian Faith, written in language that the average senior in the church school and young adults can understand. Contains questions for individual study or group discussion, based on each of the thirty-four chapters.

We Can Pray, (Forward Movement Commission, Episcopal Church, Cincinnati, Ohio).
A familiar publication. Good for individual use and group study discussion.

Gilkey, J.G., The Problem of Following Jesus, (Macmillan).
Written in Dr. Gilkey's inimitable style, this book provides a helpful guide to essentially, successful Christian living, and offers a provocative basis for group discussion.

Webb,C., The Kingdom Within, (Macmillan).
This is a book in Christian social ethics. Excellent for Church school classes and young people's groups.

Dennis, Lemo T., Living Together in the Family,
(American Home Economics Association, Washington D.C.).
For use in high schools and also valuable for general reading.

The A B C Programs, (Forward Movement Commission, Episcopal Church, Cincinnati, Ohio).
A booklet containing 58 subjects for programs; 29 of these are analyzed to discuss, things to do, and books to read.

God and Myself, (National Council, Episcopal Church).
A unit on the nature and being of God, His relationship to youth, and youth's responsibility to this relationship.

Youth to Youth, (National Council, Episcopal Church).
A unit with special emphasis on "enlisted" youth's approach to both "unchurched" and "lapsed" youth.

What I believe, (National Council, Episcopal Church).
A unit which evaluates the traditional creeds for youth in terms of his everyday life experiences.

My Neighbor and I, (National Council , Episcopal Church).
A unit on the Parish Family as the basis unit of the Christian family.

Fosdick, H.E., The Meaning of Prayer, (Association).
A valuable book in the valuable series by an author who needs no introduction.

McGregor, D.A., and Fischer, D.M., What Do We Do when We Worship in Church? (National Council, Episcopal Church).
A discussion course for young people which endeavors to develop an appreciation and understanding of what we do when we take part in the worship of the church.

Paulsen, Irwin G., The Christian Use of Money,
(Methodist Book Concern).
A well-planned and interesting outline on the subject of money and spending which could easily be used by a young people's organization.

Youth Action in Preparing for Marriage and Home Life,
(International Council of Religious Education).
This pamphlet is full of suggestions of things a young people's group can do in helping its members prepare themselves for their future responsibilities.

Burkhart, R.A., Thinking about Marriage, (Association).
This book is set up for a series of discussions on such subjects as: standards governing the experience of courtship; major problems of courtship; the social, biological, economic, and religious factors in marrigge; and adjustments that need to be made before marriage.

Ouellette, Edward F., Ten Authorities other than God,
(Universal Christian Council, N.Y.).
Some of the "authorities" presented are force, money, social pressure, science. There are questions for discussion, informational material, and suggestions of things to read and to do.

Gregg, Mrs. Abel J., New Relationships with Jews and Catholics,
(National Conference of Christians and Jews).
This is a simple and well-planned outline for six discussions on a timely topic, especially in view of the growing persecution of various religious groups, and the rise of anti-Semitism throughout the world.

Town and Country Quarterly, (Uniform Lessons).

Pilgrim Highroad, (Pilgrim Press).
Senior group Lessons.

Youth Fellowship Quarterly, (Uniform Lessons).

Christian Bible Class Quarterly, (Uniform).

Young Adult

Interest Finder for Adult Groups,
(International Council of R.E.). Leaflet No. 410a.

A Just and Durable Peace,
(Federal Council of Churches of Christ).
Data material and discussion questions for groups concerned with the establishment of lasting peace.

American Churches and World Order,
(World Alliance for International Friendship through the Churches).
A packet of study material that will help a group answer the questions: What kind of a world do we want? How can we work for it?

Women in Action (National Council, Episcopal Church).
An outline of suggestions for four meeting to help group of Church women realize their place in the story of women's achievements and find ways of making their own contributions through the church today.

Hoffman, Conrad, Jr., The Jews Today; A call to Christian Action (Missionary Education Movement, N.Y.).
Up-to-the minute discussion material on the rising tide of anti-Semitism and its resultant refugee problems.

We Can Pray, (Forward Movement, Episcopal Church, Cincinnati, Ohio).
Full of practical helps to prayer, especially for those who find difficulty in prayer or who have given up praying.

McMaster, Vernon, A Tour of the Prayer Book, (Morehouse-Gorham).
A workbook on the content and use of the Prayer Book. Provides material for a year's work.

Parsons, E.L., and Malloch, James M., The Episcopal Church, (Morehouse-Gorham).
The outline covers these pertinent subjects; The personal Meaning of Confirmation, The Church, The Episcopal Church, The Church's Ideals, The Bible, Baptism, and Confirmation, The Holy Communion, The Creed, The Prayer Book, Some Christian Duties.

Hayward, Percy R., and Myrtle H., The Home and Christian Living, (Westminster).
An excellent practical study, thoughtful and suggestive, adapted to use in study groups of parents, and equally valuable for personal reading.

Curry, Ida H., Citizens of Tomorrow, (Coucil for Social Action,N.Y.)
Material for groups that are ready to consider the recommendations of the White House Conference on children in a Democracy.

Adults

Hallenbeck, W.C., My Community, My Church and Me, (Friendship Press)
Suggests a plan by which a church can discover the facts in the life of the parish church, and use these facts to improve the life of both community and Church.

Landis, Benson Y., Christianity and Democracy,
(Board of Christian Education of the Presbyterian Church, Philadelphia).
A good guide to a study of democracy and Christian citizenship.

Jenney, Beatrice, E., Protestants Answer Anti-Semitism,
A handbook to guide groups in analyzing the forces of anti-Semitism in their communities.

Watkins, W.T., Toward the Christian Ideal of Brotherhood,
(Abingdon).
Material for 13 studies of the principles and practice of brotherhood in our world today, with an emphasis upon Biblical background material.

Pilgrim Adult Bible Class Quarterly, (Uniform Lessons).

Town and Country Quarterly, (Uniform).

Christian Bible Class Quarterly, (Uniform).

B. Handwork.

Bonser, F.G., and Mossman, Lois C., Industrial Arts for Elementary Schools. (Macmillan).

The Small Sunday School, (Curriculum Committee, Congregational Christian Churches, Pilgrim Press).

Roorbach, Rosemary K., Teaching Children in the Small Church,
(Methodist Publishing House, N.Y.).
Contains bibliography on materials for Daily Vacation Bible Schools.

Vacation Schools on a Circuit, Leaflet 78, (General Board of Christian Education, Methodist Episcopal Church, South, through 810 Broadway, Nashville, Tennessee).

The Vocational Departments of many of our public schools will be able to supply material to be used in handwork.

The King's Kingdom and Stories by the Wayside. Two books published by the Committee on Daily Vacation Church Schools, Diocese of Michigan, 63 East Hancock Ave., Detroit. Contain good material for handwork. The Diocese of Michigan has other material available for handwork.

C. Visual Aids.

Art Extension Press, Inc., Westport, Conn.
Artex prints, 8X10".
Artex Junior, 2½X3½".

Edward Gross Co., 118 East 16 St., New York City.

Hale, Cushman and Flint, 857 Boylston St., Boston, Mass.
The Medici Prints, Margaret Tarrant Pictures.

The House of Art, 33 W. 34th. St., New York City.

New York Sunday School Commission, 416 Lafayette St., New York City. Elsie Anna Wood Pictures.

Perry Picture Co., Malden, Mass.

Art Extension Society, 65 East 56 St., New York City.
Exceptionally fine small colored prints. Biblical and other.

Picture Sheets, Boys and Girls of Various Countries, Missionary Education Movement, 150 5th Ave., New York City.

Medici Galleries, 489 5th Ave., New York City.
Tarrant nature pictures.

Perry Picture Company, Malden, Mass.

Metropolitan Museum of Art, New York City; lends collections, films lantern slides, maps, charts, and reproductions of ancient coins.

Art Institute of Chicago, Chicago, Illinois.

Religious Motion Picture Foundation, Inc., 140 Nassau St., New York City.
Scenes from the life of Christ, Missions, etc.

Denomination Boards--Methodist, Presbyterian, Baptist, Episcopalian, Lutheran and others for projected pictures, slides, etc.

Beseler, Lantern Slide Co., 131 east 23rd St., New York City.

Museum of Natural History, 77th St. and Central Park West, New York City.

Slides of Palestine, modern countries, early American life, ancient Greece, Rome, Egypt, etc. See and write lantern Slide Dept., School Service Bldg, N. Y. Renting , 50 cents for any number up to 50 and one cent above this number.

Bailey Art Slide Co., Butler University, Indianaposis, Ind. Dr. Bailey is a nationally known authority on art in worship. Also his book Art in Worship, (Abingdon Press) is recommended.

Various school supply companies for visual supplies.

Handbook of Nature Study, Comstock.

Bird Guide. Land Birds East of the Rockies. Reed.

Wild Flower Guide. Reed.

Nature Study Magazine.

American Forests and Forest Life.

National Geographic Magazine.

Stories by the Wayside, and The King's Kingdom. Two books published by the Committee on Daily Vacation Church Schools, Diocese of Michigan, 63 East Hancock Ave., Detroit.

D. Stories and Poems.

Fahs, Sophia, Beginnings of Earth and Sky, (Beacon). Stories from primitive cultures for children from 9-15.

Fox, H.W., Tales from the Old Testament, (Harpers). For the 1st through the 4th grades.

Hills, Verna, Martin and Judy, 2 volumes, (Beacon). Everyday stories, good to read aloud to children from 2 to 6.

Hodges, Geogge, The Castle of Zion, (Houghton Mifflin). Really good stories from the Old Testament, for boys and girls from 8 to 15.

Jones, Mary Alice, Old Testament Stories, (Rand McNally).

Jones, Mary Alice, Stories of the Christ Child (Rand McNally). Both books very good.

Niebuhr, Hulda, Greatness Passing By, (Scribners).
Primarily for grades 6 to 8, but good for other grades as well. Mostly true stories.

Petersham, Maud and Miska, Jesus' Story, (Macmillan).
King James Text and good pictures.

For Nursery and Beginner:

Bible Books for Small People, Chalmers and Entwistle,
When Jesus was a Boy.
Jesus, Friend of Little Children.
The Shepherd and His Sheep.
The Farmer and His Field.

Nelson Bible Readers.
First Bible Stories, Moore.
Jesus and the Children, Smither.

For Primary:
Nelson Bible Readers.
Stories of Long Ago, McArdle.
Bible Stories to Read, Moore.
The Christ Child, Petersham.

Old Testament Stories, Jones.

The Story of Jesus, Diener.

For Junior:

Junior Bible, Goodspeed.

The Story of the Bible, Bowie.

Tales from the Old Testament, Fox.

Jesus and His Friends, Jones.

Petersham, Stories from the Old Testament.

The Child's Garden of Verses, Stevenson.

Two Hundred Best Poems for Boys and Girls, Barrows.

Silver Pennies, Thompson.

Bays, Alice, Worship Programs and Stories for Young People, (Pilgrim).

E. Hymns and Songs.

For Beginners.

Songs for the Little Child, Edna Baker.
Songs for Beginners, (General Board of Christian Education, Methodist South 810 Broadway, Nashville, Tennessee.)
Songs to Sing, Edna Shaw.
When the Little Child Want to Sing.

For Junior:

Singing Worship, Edith Thomas.
Hymn Books of Various Denominations.
Good Hymns for Juniors, (General Board of Christian Education, Methodist Episcopal South, Nashville, Tenn).

Rythms for the Home--Kindergarten and Primary, Arnold.

Rhythmic Sketches, Vesper,(Willis Music Co., Cincinnati, Ohio).

Handy, Song, Dance, Game and Party Material, Church Recreation Service.

Hazzard, Music Manual for use in Daily Vacation Bible Schools.
Rounds and Folk Songs.

The New Hymnal for American Youth.

The Beacon Hymnal.

Hartshorne, The Book of Worship of the Church School.

New Cokesbury Hymnal.

Smith, Hymnal for American Youth.

Melodies. Leyda Publishing Company.

Danielson and Conant, Songs for Little People.

F. Prayers.

For Young Children:
Prayers for Little Children, Jones.
A Child's Grace, Claxton.

For Older Children:
My Own Book of Prayers, Jones.
Thank You, God, Bremmer.

Pain, G.S., Prayers for Junior Worship.
(London: A.J.G. Seaton, London Ludgate Circus, E.C.4.).
This is an excellent guide for children's worship, between the ages of 9 and 12. There are litanies, responses and prayers based on the real experiences of children.

Hawkins, Quail, Prayers and Graces for Small Children,
(Grosset and Dunlap).
Good selections and illustrations.

Jones, Mary Alice, First Prayers for Little Children,
(Rand, McNally).

A Boys and Girls Prayer, (As Follows)
O God, our Father, give me clean hands, clean words, clean thoughts;
Help me to stand for the hard right against the easy wrong;
Save me from habits that harm; Teach me to work as hard, and play as fair in Thy sight alone as if all the world saw;
Forgive me when I am unkind; and help me to forgive others who are unkind to me;
Keep me ready to help others at some cost to myself;
Send me some chances to do a little good everyday, and to grow more like Christ. Amen. William DeWitt Hyde.

The Book of Common Prayer of the Protestant Episcopal Church.

Prayers New and Old of the Forward Movement Commission of the Episcopal Church.

G. Games.

Bancroft, Games for the Playground, Home, School and Gymnasium. (Macmillan).
A general source book.

Draper, Games, (Association).
Games and Play for School Morale, National Recreation Association. These give a graded arrangement of game material.

La Porte, A Handbook of Games and Programs, (Abingdon Press).
Typical programs from game material.

Picnic Programs, National Recreation Association.

Play Hour Series. Presbyterian Boards of National and Foreign Missions. Under national titles, e.g., "Chinese Play Hour," "Alaskan Play Hour," Etc.

Material may also be obtained from the State Board of Education of the various states. Ask for their recreational manuals.

Bibliography

Bailey, L.H., The Holy Earth.
Christian Rural Fellowship, New York, 1943.

Bartlett, Frederick B., Domestic Missions (Article).

Betts, George Herbert, How to Teach Religion.
Abingdon Press, New York.

Betts, and Hawthorne, Methods of Teaching Religion.
Abingdon Press, New York.

Blair, W. Dyer, The New Vacation Church School.
Harper and Brothers, New York, 1939.

Busch, Henry L., Leadership in Group Work.
Association Press, New York, 1934.

Children's Religion, May 1942.
Edwards, Grace, A Children's Own Christian Community.

Children's Religion, July 1943.
Hanson, Olaf, Vacation Church Schools in Defense Communities.
Owen, George Earle, The Church's Responsibility for Children in Wartime.
Rinden, Gertrude, Churches Outdoors.
Thevenet, Eleanor C., and Stark, Dorothy, A complete Program for the Child in the War Emergency.

Church School Guides, Published by the National Council, Episcopal Church.

Coe, George, What is Christian Education?
Scribners, New York, 1929.

Creighton, Frank W., Our Heritage.
National Council, New York, 1933.

Dawber, Mark A., Democracy and Human Need in Frontiers of American Life.
Home Missions Council, New York.

Democracy in Action, Published by the Girls' Friendly Society, New York.

Felton, Ralph A., Local Church Cooperation in Rural Communities.
Home Missions Council, New York.

Galpin, Charles Josiah, My Philosophy of Rural Life.
Andover Newton Theological School, Newton Centre, Mass.

Gilbert, George B., Forty Years a Country Preacher.
Harpers Brothers, New York, 1939.

"Gospel Wagon" Roams Mountains, Article in "Forth", Aug.,1943.

Green, William Mercer, The Church and Rural Life.
National Council, New York.

Home Department Workers' Manual, Published by the David C.
Cook Publishing Co., Elgin Illinois, 1943.

Home Missions and Social Trends.
Report of the Home Missions Council, 1939.

How to Help People,
Published by the Forward Movement, Cincinnati, Ohio.

Landis, Benson Y., American Rural Life, A Christian Concern,
department of Social Education and Action, Presbyterian
Church, 1942.

Landis, Benson Y., "Freedom from Want".
Home Missions Council, New York, 1942.

Maus, Cynthia Pearl, Christ and the Fine Arts.
Harper and Brothers, New York, 1938.

McConnell, Samuel D., History of the American Episcopal Church.
Morehouse, Milwaukee, 1916.

McMaster, Vernon, A New Plan for the Small Church School (Article).

Miller, Randolph C., A Guide of Church School Teachers.
Cloister Press, Louisville, Ky. 1943.

Murphy, Ruth Elizabeth, New Ideas for vacation schools.
Article in International Journal of Religious Education,
March, 1943.

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